# A REVIEW OF THE PROPOSED NATURALIZATION OF THE JEWS;

BEING

An Attempt at a diſpaſſionate Enquiry into the preſent State of the Caſe, with ſome Reflexions on GENERAL NATURALIZATION.

By a Merchant who ſubſcribed the Petition againſt the Naturalization of the Jews.

*LONDON,*

Sold by J. WAUGH in *Lombard-ſtreet*, and in the Pamphlet Shops. 1753.

TO THE

# Right Honourable — —,

SIR,

ADDRESSES of this kind are of ſo ſingular a nature, it is difficult for the author to pay honor to the patron, and at the ſame time to do juſtice to himſelf and his ſubject. Perſons in your ſtation, are ſeldom courted with any homage, which is conſiſtent with the nature of oppoſition.

The manner in which I diſſent, may however induce ſome to imagine, that inſtead of pleading my cauſe with

zeal, I only make it an occaſion to offer incenſe to your power. Unhappy people whoſe deviations from virtue have rendered ſo much dependent on *one*, yet will hardly believe *he* can be entitled to the tribute of diſintereſted praiſe! Have the Great in office no title to the enjoyment of the true prerogative of ſubſtantial merit? Shall we remember that there is no perſon without many imperfections, and not make great allowance for men in public life? If, upon the whole, the virtuous ſcale preponderates; as we have good reaſon to believe, we ſhall *receive* favor *hereafter*; we ought to *ſhow* it *here*. And what juſt grounds are there to imagine, that the welfare of this nation, is not the prime object of your ambition?

With regard to the ſubject of this pamphlet; is it to be conceived that

Mr.

Mr. —— could entertain a ſingle thought of favoring the *Jews*, but as ſuch favor might advance the general welfare? the concluſion then is very clear, that it was the moderation and benevolence, by which you are ſo much diſtinguiſhed, that induced you to ſubſcribe to this meaſure.

Whether the end propoſed can be anſwered, is what we are now to conſider. But we can never diſcover the truth, if under a notion of *oppoſing* unpopular meaſures, we become the *dupes* of a party intereſt. To correct a *miſtake* in ſome inſtances, argues greater ſagacity, than the not committing *one*. In the *firſt caſe* we generally ſtruggle with a ſtrong prepoſſeſſion: In the *laſt*, the ſuppoſed wiſdom oftentimes ariſes from no better cauſe than a ſupine inactivity.

But

But whilſt other men are gratifying their inclinations *in their way*, I have as good a right to indulge myſelf *in mine*. I am conſtant to my principles and opinion, with regard to the matter in debate, yet I have not the leſs pleaſure in declaring my veneration of your character, and the ſincere reſpect with which I am,

SIR,

your moſt obedient

humble ſervant,

Tunbridge-Wells,
Auguſt 5, 1753.

A MERCHANT, &c.

A

# REVIEW

OF THE

# PROPOSED NATURALIZATION

OF THE

# *JEWS*, &c.

---

## CHAP. I.

*Introduction. General reflexions on naturalization. The expediency of attending to our domeſtic Oeconomy, to anſwer the end propoſed by Naturalization.*

WE have now had time to conſider the arguments on both ſides the queſtion, relating to the naturalization of the *Jews*. On the *one ſide* we have ſeen ſeveral matters advanced as *facts* which are really *no facts*; and ſeveral miſtakes

miſtakes have been entertained with regard to the ſuppoſed importance of the *Jews*. The argument has been alſo treated in a looſe manner, and with little attention to the importance of the ſubject. Inſtead of a ſober and ſteady remonſtrance, we have alſo ſeen a ſpirit of clamor conjured up; and as a natural effect of it, much hath been thrown out, as little conſiſtent with our character, as a polite and humane people; as injurious to the tenderneſs which chriſtianity inſpires. I ſpeak of that part which has been realy handled in an improper manner, and not of every thing which hath been ſaid on either ſide of the queſtion.

As the different views and intereſts of men lead them different ways; they are apt to ſwerve from the real merit of their cauſe, as if they meant from *falſe* extremes to find out the *true* medium. To this purpoſe one may obſerve an humorous remark in a letter lately addreſſed to the public, concerning the marriage bill. In this piece, which ſeems to be wrote by a very able penman, lawyer, and logician, the author ſuppoſes an application to parliament to be made by fan-ſtick-makers (whoſe employment is of late fallen off) concluding that *they* would be as ſtrong in their expreſſi-

ons

ons of danger to the *religion*, *liberty* and *commerce* of their country, as the remonſtrances have been againſt the naturalization of the *Jews*. Theſe people being under ſuch particular circumſtances with regard to their cuſtoms, manners, and religion; the ſubject of their naturalization hath of courſe been treated in a very different manner, from that of any deſign of the like nature, with regard to chriſtians.

Before I proceed any farther, I will be bold to ſay, that I not only imagine the Bill in queſtion will not produce any *bad effect*; but I believe it will produce a *good one*. In the *firſt place* I take it for granted, that *no Jew* will be naturalized in conſequence of it; and in the *ſecond*, that the *Jews* themſelves will have the wiſdom never to make ſo abſurd a requeſt again. But whether theſe ſuppoſed effects will ariſe from the clamor made againſt the Bill, or from ſome better cauſe; it muſt be clear, that no man of ſentiment, nor any lover of his country, ought ever to *wiſh*, much leſs to *ſollicit*, that *clamor* might *prevail without reaſon*; or, if we could ſubſtitute any conſiſtent rule of conduct in its place, that it might ever *prevail at all.*

Some of the warmeſt advocates for the naturalization of the *Jews*, pleaded with no leſs zeal for a *general naturalization*, when this ſubject was before the parliament. It was once imagined, and not without foundation in the reaſon of the thing, that the propoſed *particular naturalization* of the *Jews*, had no leſs for its object than a *general naturalization*. Whether this was really the caſe or not, I ſhall indulge myſelf in making ſome reflexions upon this principle. The argument hath been warmly urged by many real patriots and well-wiſhers to their country, from the conſideration of the ſuppoſed great utility to be derived, from the diminution of the preſent price of labor; and with a view to ſupply our navies and armies with men. Others, equally lovers of their country, but leſs ſpeculative in their notions, and leſs ſanguine in their expectations, argue from a *fact* which is undeniable; *viz.* "That "we have great numbers of people in this "iſland who are ſupported by charity; either "becauſe the means of ſupporting themſelves "by the labor of their hands, is not afforded "them; or, that the wiſdom of the legiſla-"ture hath not yet found out a way to *compel* "them to work;" conſequently theſe opponents *to a general naturalization* ſay, "That

"our

" our domeſtic oeconomy ought firſt to be re-
" gulated, before we can even *judge* of the ex-
" pediency of introducing a number of foreign-
" ers *at a venture.*"

It hath been urged, indeed, with ſome appear-ance of reaſon, " That to conquer the deep-rooted " lazineſs of a people, it is neceſſary to bring " in examples of induſtry, and the good effects " of it before their eyes; and that the admiſſi-" on of foreigners, who ſettle in this country, " is ſo far from taking the bread *out* of the " mouths of the natives, that it is putting bread " *into* the mouths of thoſe who otherwiſe in a " ſhort time muſt have none." They add fur-ther, that experience hath taught us, what great benefits may be derived from giving counte-nance to foreigners.

HERE we may obſerve that *one* point is ta-ken for granted, which remains to be proved; and *another* ſuppoſes that things are at preſent as they were formerly, which I apprehend is not the caſe. Every nation is now applying themſelves to the cultivation of their natural advantages; and improving all the various arts of life, in order as much as poſſible to eſtabliſh an *independency*, by the means which are in their

own hands. If *they* act wiſely with regard to *their* ſituation; if notwithſtanding the great heights to which we have already carried our improvements, we have yet a *great deal* of work upon our hands, and *great care* and circumſpection are become neceſſary to the ſupport of our domeſtic oeconomy, independent of foreign ſuccours, we certainly ought to make *more vigorous efforts* towards *this end*, before we enter upon the conſideration above mentioned.

Were we to ſearch out the cauſes of the idleneſs and extravagances of our own *people*, we ſhould find the diſtemper lies too deep to be cured, by the expedient of introducing *ſtrangers* among them. If we have already more people than we have wiſdom or abilities to employ, we may invite foreigners to eat *that bread* of which there is already no ſuperfluity. The diſtinction of foreigner and foreigner, is as neceſſary, as that between idle and induſtrious natives. The acquiſition of manufacturers, who are ſkilful as well as induſtrious, can hardly fail of producing good to this country. As to foreign merchants, when they apprehend that their profits, or pleaſures, will receive any encreaſe by it, they come to us of courſe.

Gen-

Gentlemen of property who prefer to live among us, have alſo no temptation from the notion of *general naturalization.* We are then brought back to the *multitude* of common people. Here we find that we rather want *new trades*, and *new manufactures*, than *new people* to be employed in thoſe we already poſſeſs. If the price of labor ſhould be decreaſed, the charge of ſupporting a numerous additional poor, muſt add a weight to the price of the thing made or manufactured. If ſtill greater numbers of our people become a dead burthen, they will indeed *depend* on *ſtrangers* even for their bread. This is the condition of ſome of thoſe nations whoſe riches ariſe, not from the *productions of the earth*, with regard to the neceſſaries of life; but from the metals which are dug from the bowels *of it.* But whilſt there is ſo great wealth in a country as in this, I apprehend that inſtead of *lowering* the price of labor by means of foreigners, we ſhould rather *raiſe* it; not only on account of the ſuperiority ſuch foreigners would acquire, but, as already obſerved, by the encreaſe of our own poor. Thus the *general force* of the argument ſtill turns againſt a *general naturalization.*

Expe-

Experience proves that our own countrymen, however *idle* and *profligate*, and conſequently *poor*; ſuch who are realy ſo, will eat, and drink, and continue their ſpecies. There is but *one remedy* to prevent it, and that is to *hang* all ſuch. This remedy would be plainly worſe than the diſeaſe. What then is to be done, but to uſe lenitives and emollients? By degrees we may work a reformation. It depends on the influence and example of the *rich* to make the *poor* uſeful. There are hardly *ten* perſons in the whole kingdom, ſo wicked and abandoned, as to be rendered incapable of amendment. As in a religious ſenſe there is joy in heaven at the converſion of *one* ſinner; ſo in a political light, the converſion of one native member of the commonwealth, to become uſeful by his labor, is an acquiſition of great conſequence; *perhaps greater* than that of half a dozen *ſtrangers*. We are to conſider then how to reform thoſe abuſes, which lead us to ſeek for a ſupply of *people from abroad*; the natural effect of our endeavours, will be a *great* encreaſe of our *own people*.

It is granted that a number of working poor, ſuch as perform the drudgery and uſeful parts of life, do conſtitute the chief riches of a nation;

and

and not ſimply a number of mouths to make a large conſumption. The method maſt agreeable to our conſtitution, and leaſt repugnant to the genius of our fellow-ſubjects, I apprehend will be this:

Firſt to diſcourage the uſe of ſpirituous liquors, and ſuch things as are hurtful to health, and productive of idleneſs. The *incredible number* of public houſes ought to be reſtrained *: they are a bane to the common people of this nation. In thoſe villages where there is *no public houſe*, there is *no drunkenneſs*, nor other effects which ruin the conſtitution: on the contrary, there is one continued ſcene of induſtry, labor, and delightful reſt, of which I have lately had an opportunity of ſeeing a very ſtriking proof.

The next article is the particular countenance and encouragement which ought to be given by gentlemen of fortune, in their reſpective

* But how are we to raiſe money to ſupport the ſtate? May we anſwer by aſking other queſtions? Hath it been yet put to a fair iſſue, if the legiſlature *can* levy monies by *means* which have no ſuch pernicious effects on the health and morals of the people? and are we to exiſt for a few years; or do we extend our views to future ages?

coun-

countries, to render matrimony more univerſal among the poor; whilſt *themſelves* ſhew an example, by the ſobriety of their own lives.

The third conſideration is education, which is the great ſource of *public* as well as *private* virtue; and no leſs in *low* than in *high* life. The neglect of this is the chief cauſe of thoſe miſchiefs by which we are diſtreſſed. There is then no kind of charity more glorious in itſelf, or more beneficial to the public, than the relief of an induſtrious parent of many children, at a criſis of their fortune. Their virtuous labor and frugality, may by ſuch means, be tranſmitted down to their children, who will be thus rendered uſeful and worthy members of the community. But if they are once reduced to the neceſſity of eating the *bread of idleneſs*, at the *public* charge, how mean ſoever that bread may be, they become, with regard to *induſtry*, what thoſe who have been publicly whipped generally are, in reſpect to their *morals*. The ſenſe of ſhame in both caſes is extinguiſhed. Inſtead of *cheriſhing* a principle of ſobriety and diligence, we *nurſe* a habit of idleneſs, and with the want of induſtry, piety, and every ſocial virtue muſt languiſh and decay.

It is confeſſed that one of the great evils under which this nation labors, is the heavy charge occaſioned by our numerous poor. This is an evil of ſo complex a nature, that the wiſdom of the legiſlature, hath not yet diſcovered any *practicable expedient* for the removal of it. Indeed, as the *ſupport* of the community, upon the *preſent plan*, muſt ultimately terminate in the virtue of individuals; I do not conceive, there *can* be any *effectual remedy* without the vigilance and attention of the *rich and beneficent* to ſuccour the diſtreſſed, at ſuch ſeaſonable times, and in ſuch a proper manner, that whilſt we *relieve* the *private* object, the charity may, by a direct and immediate conſequence, *preſerve* the *public* alſo. The breeding up a multitude of people to prey upon the induſtrious huſbandman, and manufacturer, muſt be ruinous. Unleſs theſe people do *their ſhare* of labour, they can ſerve no other purpoſe than to keep pace *in their way* with the luxury and corruption of the *higher ranks*; and both together, muſt, in the courſe of time, ſubvert the beſt conſtitution in the world.

Thoſe readers who are of this way of thinking, may immediately reduce the theory into

 practice,

practice, * and prove to themſelves the analogy between *temporal* and *eternal* felicity. They may at once advance the intereſt and happineſs of their Country, and remit part of their riches to heaven, where their hearts certainly ought to be, if they deſire to be there themſelves.

Here then we may reaſon upon naturalization from *real life*, and from an inſtance which every *child* may comprehend, which every *man* will commiſerate, and every *chriſtian* relieve, bring the argument *home*. Here we may ſee ſo many

* The circumſtance I allude to, happened very lately and was mentioned in the public papers.

Mrs. *Watkins*, of *Walthamſtowe*, in *Eſſex*, had the misfortune to loſe her huſband the 8th of *July* laſt, by his falling under his own cart. She is left with ſeven young children and big with the eighth. He rented a farm of forty pounds a year, and was induſtrious in his employment; but the charge of ſupporting ſuch a numerous family, ſo far prevented the encreaſe of his ſtock, that he hardly left his widow ſufficient to pay the rent which was due. This accident has drawn the attention of ſeveral of the neighbouring gentlemen, and other *pious* and *noble* benefactors. It may be hoped it will ſtill engage others to enable this poor woman to go on with her farm, which by the aſſiſtance of her brother, ſhe deſigns to do. She has hitherto brought up her children in the cleaneſt, moſt decent and proper manner imaginable for her circumſtances; and to all appearance will continue to ſupport them in the ſame manner, without their becoming any burthen to the public.

proſtitutes

proſtitutes who prey upon the thoughtleſs youth, prevent marriage, and obſtruct the encreaſe of the people, rendered virtuous by being bred to labor. We may alſo figure to ourſelves robbers and murderers, who are loſt to God, themſelves, and the community, made ſober huſbandmen and mechanics, by the virtuous examples of their parent, and the effect of a happy education. What we may naturally compute their encreaſe to be in thirty or forty years, is within the reach of every common capacity.

Thus we ſhall dry up the ſource of the calamities under which we languiſh; and render our *poor*, the moſt uſeful, inſtead of the moſt burthenſome and dangerous part of the inhabitants of this iſland. Thus we ſhall breed up children in *humble life*, to be an honour to their parents, their country, and benefactors; thus we ought to be watchful to teach them to till the ground, or to fight our battles; to be zealous of our country's good, and to worſhip their God, in the profeſſion of the pureſt religion in the world. But we chuſe to amuſe ourſelves with a refined ſpeculation, concerning the encreaſe of ſubjects by a general naturalization;

and like the dog in the Fable, loſe the ſubſtance by catching at a ſhadow.

The encouragement of proteſtantiſm in *Ireland**, with that zeal which becomes *good* chriſtians, *true* proteſtants and *ſound* politicians, is another circumſtance of the higheſt moment. Might we not expect to receive from thence ſuch ſupplys of men, for the improvement of the arts of peace; and for the ſupport of war, as would render our ſpeculations upon general naturalization, as *unneceſſary*, as we have hitherto found them *ineffectual?* whereas by our neglecting our intereſt in this circumſtance, our enemies procure *thoſe ſupplies* which are ready upon all occaſions to act againſt us, as they have more than once done with great ſucceſs †;

Could the faſhion be introduced, we might receive farther encreaſe of uſeful people: a much leſs number of Servants than we entertain, might anſwer all the ends of domeſtic oeconomy, and produce a much greater tranquillity and ſatisfaction in *great* families; but this we muſt paſs

* See the ſcheme of the incorporated ſociety of *Dublin*, to which *conſiderable* donations are made, but very ſhort of the *importance* of it. It is amazing that any man, even of a ſmall fortune, ſhall pretend to any regard to his country, and not ſubſcribe to this political as well as pious charity.

† Witneſs *Fontenoy*.

over. *Sumtuary laws* are become neceſſary to abridge our *vanities*; but the great freedom which we enjoy renders us repugnant to ſuch laws; we muſt therefore *wait* till the ſtate is in *greater diſtreſs*; or in other words, we muſt approach yet nearer the precipice, before we open our eyes, and ſee our danger.

To theſe reaſons might be added, that we have ſomething more to be watchful of, than barely a ſupply of our *preſent neceſſities*. Liberty is of a very tender and delicate nature, ſubject, as our modern hiſtories prove, to many changes and revolutions. Our anceſtors have often bled for it, and have been tenacious of keeping up a ſpirit of national honour and bravery, even among the *lower claſſes* of the people. Would a *general naturalization* tend to ſtrengthen or enervate that ſpirit? If ſuch naturalization brought in but a *ſmall* number of people amongſt us, it would ſignify very little; if it introduced a *great* number, it might create *great* confuſion. We have reaſon to judge from the temper of our people, that a claſhing intereſt would ariſe between natives, and foreigners; and probably between the foreigners of different nations alſo. We are already too much diſpoſed to party and faction; and altho' under arbitrary governments

ſuch

ſuch evils are not much to be dreaded; yet *with us* they ought to be guarded againſt.

If what I have advanced ſhould be rather deemed *ideal* than *practicable*, we can only appeal to the hearts of individuals: we ſhall ſoon diſcover that men of fortune and leiſure, might eaſily reduce theſe notions into practice, and reap the glorious fruits of them. Examples of piety, generoſity, and public love, tempered with ſuch wholeſome ſeverities, as particular occaſions render neceſſary, *muſt* have their proper effect. It is certain that the want of *Examples*, and the erroneous conduct of the *rich*, render ſo many of the *poor* uſeleſs: it is not the want of foreign ſuccours, which makes the nation *languiſh*. If the notions of national honour, and public love, are *realy* become *obſolete*; I am afraid that the *mean ſelf-love* of individuals, tho' it may ſupply a *different principle* by which the ſtate is ſupported *for the preſent*, cannot anſwer our purpoſe *very long*. We *muſt* bring theſe notions again in faſhion, or *farewel liberty!* If ſhe *takes up her reſt* amongſt us for half a century longer, it will be a greater miracle than the Romiſh church can boaſt of.

Thus

Thus far I have ſaid, in a preſumption that only thoſe whoſe thoughts were inclined to *a general naturalization*, could ever entertain any deſign of *naturalizing Jews*. If a general naturalization was to take place, in conſequence of which the *Jews* might be included, the opponents of this project would be diſarmed of ſome of their arguments; and yet as none of the *Jews* are huſbandmen, manufacturers, mechanics, ſoldiers or ſailors, *they* of all mankind have the leaſt title to naturalization.

---

## CHAP. II.

*The antient ſtate of the* Jews, *ſome of the prophecies concerning them, which diſcountenance the naturalization propos'd.*

OUR buſineſs now is to enquire, if it is conſiſtent with our religion as well as our honor, and our politics, to naturalize *Jews*. For this purpoſe we may conſider the ſubject in an enlarged view, with regard to the prophecies previous to their great national crime of crucifying the Lord of life; and their national puniſhment in conſequence of that unparalled act of iniquity.

iniquity. From hence we may *poſſibly* be led to believe, that as they are not ſuffered to eſtabliſh any *Government* of their own; nor permitted to *incorporate* with any other nation, therefore they ought not to *be naturalized*.

Their great lawgiver *Moſes*, and the prophets alſo, did moſt plainly foretel the misfortunes which would befal the *Jews*. Whether with regard to the calamities they ſuffered in their ſeveral captivities, or the total diſſolution of their government, what was predicted of them is moſt plainly verify'd. "Thou ſhalt become an "aſtoniſhment, a proverb and a by-word among "all nations, whither the Lord ſhall lead "you *." 'The Lord ſhall cauſe thee to be "ſmitten before thine enemies: Thou ſhalt go "out *one way againſt them*, and flee *ſeven ways* "*before them*; and ſhall be removed to all the "kingdoms of the earth †.' 'And I will *de*"*liver* them to be removed into all the king"doms of the earth ‡." In fact we do find the *Jews*, thus ſentenced, have been not only captives, but diſtreſſed, perſecuted and ſlaughtered beyond any other people ſince the beginning of the world.

* Deut. xxviii. ver. 37. † Deut. xxviii. ver. 25. ‡ Jere. xxiv. ver. 9.

Why

Why this has ſo happened, may be accounted for upon the common principles by which we are permitted to judge of the divine conduct; and the natural effects of cauſes. Was there ever ſuch an inſtance of the depravity and corruption of men as among the *Jews*? Theſe people were ſo highly favored, that even the effulgent preſence of the deity was locally diſplayed to them: the oracles of the almighty were declared, and his pleaſure made known to this once ſelected nation. Yet ſuch was their repugnance to the terms of their own felicity, that this very favor and indulgence, became the occaſion of their crime and offence. We ſee how extremely averſe they were to the reception of the Meſſiah: and their iniquity in rejecting him, was puniſhed with a ſeverity, proportioned to the diſtinguiſhed mercy which had been ſhown them. In what an irreſiſtibly plaintiff and melodious ſtrain, doth our Saviour mourn over them! " O *Jeruſalem, Jeruſalem*, " thou that killeſt the prophets, and ſtoneſt " them that are ſent unto thee, how often " would I have gathered thy children together, " as a hen gathereth her chickens under her " wings, and ye would not! behold your " houſe is left unto you deſolate!" The conduct

of *his* life, ſo *amazingly* beneficent, ſo *replete* with the mercy of a God, yet did it not open their eyes. Not the *aſtoniſhing* circumſtances of his death could awaken them from their lethargy of iniquity. Not the ſympathizing pangs of nature, nor all the copious ſtreams of mercy which flowed from his wounds, could prevail on them to acknowledge him, as the Meſſiah.

Thus did theſe infatuated people give proof of the *greateſt perverſeneſs*, and demonſtate the higheſt inſtance of human error, which ever happened in the world. And what was the conſequence of it after the death of our Savior? Their rebellion againſt the *Roman* government was the means uſed by divine providence, to work that deſtruction, which they had thus merrited. They had filled up the meaſure of their iniquity: their abominations were become intolerable: and in the ordinary courſe of providence, nothing leſs could happen to them, as a ſtate, than their total deſtruction.

After the taking of *Jeruſalem* by *Veſpaſian*, we are told they were reduced to the *hard neceſſity* of paying a tax, toward the ſupport of the *Heathen* worſhip. But their puniſhment did not ſtop here. In leſs than fifty years after the

the deſtruction of *Jeruſalem*, a further rebellion againſt the *Roman* arms, under *Trajan*, coſt them the lives of many thouſands. In a few years after this, they again rebelled againſt *Adrian*, *Barchochebas* their leader pretending to be the Meſſiah. This rebellion was not ſuppreſſed 'till almoſt all *Paleſtine* fell a prey to the *Roman* arms, and near 600,000 *Jews* periſhed on this occaſion. After that time, for near three hundred years, they were treated with ſuch ſeverity, that they were not even permitted to look towards *Jeruſalem* from any eminence; yet in the time of *Conſtantine*, they rais'd new troubles and freſh ſlaughter enſued.

Thus did the divine providence permit *the jewiſh* nation to be brought to confuſion. It is true that the moſt potent monarchys of the earth have been long ſince diſſolved. The *Babylonians*, the *Egyptians*, the *Greeks* and *Romans* have hardly left any veſtiges of that ſplendor and power of which they were once poſſeſſed. Theſe nations have been loſt in the ravages of time, or incorporated with other people who became their conquerors. But the circumſtances of the *Jews* always *have been*, and ſtill *are* peculiar to them. May we not reaſonably conclude from what we ſee, that it is the will

of providence, they ſhould be preſerved as a diſtinct people, never to be incorporated with other nations, whilſt they continue in the ſame faith. The ſame miraculous and amazing conduct which has been ſhewn towards them, in their being firſt ſelected to eſtabliſh the worſhip of the true God, will, to all appearance, be continued to mankind, by the *Jews* being inſtrumental to ſome further great end of his providence. The probability at leaſt is on this ſide of the queſtion; and ſo far is their hiſtory from countenancing their naturalization, that *every* circumſtance of it, and the conduct of *every* nation in the world, pleads very ſtrongly againſt it. The *Jews* are oppoſed to all the other nations of the world; but moſt of all to *chriſtians*. And among the *chriſtian* nations they are oppoſed to us, whoſe government will not admit of their naturalization, as I ſhall attempt to prove in my next chapter.

CHAP.

## CHAP. III.

*The naturalization of the* Jews *not conſiſtent with the* chriſtian *religion, and repugnant to the conſtitution of* Great-Britain.

THERE is nothing in which mankind differ ſo much as in their religious tenets. Every man is in this inſtance his own ſovereign, in a more abſolute degree than any earthly king. He is accountable only to God. We ought therefore to be very tender how we challenge others for opinions which differ from our own: but ſtill, with regard to *laws*, there muſt neceſſarily be a ſtrong connexion between the *religious* and *civil* intereſt of a ſtate. There is alſo *one great article* neceſſary to be acknowledged, without which men are ſubject to be hunted from ſociety, as the moſt noxious of all animals. It will be readily concluded, that I mean the being of a God, and conſequently the immortality of the ſoul. The *Jews* believe both in common with us; and yet with ſuch a diſtinction, that we are left bewildered in a labyrinth, and confounded in error, without the acknowledgement of *that article* which

which *they* flatly deny. If *Jeſus Chriſt* is not divine in nature, *chriſtianity* falls to the ground; and all the glorious hopes we derive from thence, vaniſh like a dream in the night.

Ought we not then to be very careful of the *ſmalleſt* advance towards an incorporation with thoſe, who not only *deny our God and Savior*, but whoſe faith leads them to think, that the ſame *Jeſus Chriſt* whom *we* worſhip as *God*, was really an impoſtor. *Mahommed* taught better things than theſe; and monſtrous as the doctrine of this *Arabian* is, he doth *great honor* to the author of our religion, compared with the opinion of the *Jews*.

To conſider religion at large; this ſacred name, though often proſtituted to the purpoſes of worldly glory; yet has it ever influenced the *politics* of nations, even when the corruption of their manners ſeem to have eſtranged their hearts from God. But religion has been ſometimes divided from *politics*; and where the latter has promiſed any worldly advantages, things have appeared through a *falſe medrium:* thus the underſtanding as well as the paſſions have received a *falſe* bias, and a very erroneous aſſociation of ideas hath enſued.

In

In a caſe of ſo critical a nature as this before us, we *muſt* have recourſe to *religion*; and this will teach us to do juſtice to all parties. We may obſerve that many who appear in *defence* of the *naturalization*, plead alſo for the cauſe of *chriſtianity*, as well as that of *politics*. They urge the conſideration of that charity which the doctrine of Chrſt ſo ſtrongly inculcates. They recommend the benevolence which the great author of our faith hath taught us to have for each other, however different in religious tenets. Concerning the crucifixion of our Savior they obſerve: "that this very act "of the *Jews* was to anſwer the wiſe and good "ends of that providence which is to ſave us "as *chriſtians*;" adding, "that they ſhould be "glad to know, if it may not with truth be "ſaid, that provided it *was* againſt the ends "of providence, it *would* not have been *poſſible* "for the *bill* to paſs." The former obſervation muſt be granted, but it proves nothing with regard to our preſent argument. The evidence which the *Jews* reſiſted, according to the common notions of mankind concerning juſtice, muſt have condemned them. The fact is, that God was pleaſed to puniſh them on this account; and it is highly reaſonable to conclude, that

that their *national* puniſhment will not ceaſe, till, *as a nation*, they are converted to *chriſtianity*. As to the *query* propoſed: if the intention of the legiſlature can either not be anſwered *at all*, or proved to be attended with ſeveral evils; it ought not to be carried into execution: and thus the queſtion is replyed to, as much as, I apprehend, *ſuch queſtions* can be *anſwered*.

Another religious reaſon in behalf of the naturalization of *Jews* is this; "That the Savior "of the world when under his paſſion and ſuf-"fering, ſet the behavior of the *Jews* on that "occaſion, to the account of their ignorance, "praying his father to forgive them, for they "knew not what they did." This *was* the declaration of our bleſſed Savior; this, without doubt, was the *genuine language* of the Redeemer of the world: but ſtill it proves nothing; for neither from the goſpel, nor reaſon, nor fact, are we led to believe that their crime, in a national light, *was* forgiven them; nor have *we* any authority to *act* towards them *as if* it was *pardoned*.

There is certainly a great diſtinction between being paſſive, by *ſuffering* the *Jews* to live amongſt

amongſt us; and *making a law* to eſtabliſh them. The *Jews*, I conceive, are not entitled to naturalization, for two plain reaſons; the firſt is, becauſe they *are Jews*; the next is, becauſe they *are not chriſtians*. The charity which true chriſtianity inſpires, doth allow of the *Jews* living among us, unperſecuted, unmoleſted. So long as *they* do not any thing injurious to the repoſe of the ſtate, *we* do nothing to diſturb them. But I apprehend that chriſtianity doth equally diſallow of our making a law which *enervates*, if it does not *counteract*, the firſt principle, on which our government is eſtabliſhed.

I will not undertake to ſay, that the ſame civil polity by which we are governed, could not *poſſibly exiſt*, were we of a different faith from that of *Chriſt*; nor is it I think material to our preſent argument. It is really a fact that our religion as *chriſtians* and *proteſtants*, and our civil polity as they now ſtand, are *intervoven*. And I think it would be too dangerous an experiment to try if they *would exiſt*, was any change to happen to either.

If we trace freedom and proteſtantiſm to their ſource, we ſhall be led to think that they *would*

*not exiſt* ſeparately. Or, if we conſider true chriſtianity, as *we* profeſs it, and as the only *true religion* of mankind, with regard to their *common rights*; we ſhall alſo be led to believe, that the *temporal* and *eternal intereſt* of men are inſeparably connected. The conſideration of thoſe *common rights*, though it doth ſeem to teach us the doctrine of toleration; yet it by no means weakens the neceſſity of ſuch diſtinctions among men, as the ſupport of *particular faiths*, or the *particular civil inſtitutions* of communities, do require.

The king is ſupreme in eccleſiaſtical as well as well as civil matters. Kings are juſtly denominated the vice-gerents of the Almighty: they ought to be ſuch; not in a looſe and indefinite ſenſe, but as the watchful guardians of thoſe laws, on which, not the temporal only, but alſo the eternal happineſs of their ſubjects depend.

This being laid down as a principle; is there any abſurdity in reaſoning thus? If *Jeſus Chriſt* is our great *ſovereign and lawgiver*, under whom we obey our temporal prince; and under whom we conſtitute a legiſlative power; *can* we with conſiſtency make a law, which with regard to thoſe for whoſe uſe the law is more particularly

ly intended, favors an oppoſition to the acknowledgement of that ſovereignty? It is true our Savior ſays, " my kingdom *is not* of this " world," from whence one would be led to to think, that political inſtitutions, are foreign to the conſideration of religious faith; but theſe words are immediately explained by his ſaying, " If my kingdom *were* of this world, then would " my ſervants fight," Here then the ſword is entirely laid aſide and all compulſive means forbiden to bring men over to the profeſſion of a particular faith. The whole tenor of the goſpel proves the ſame thing. Reaſon and the nature of things entirely ſubſcribe; but ſtill, as the *ſame* goſpel, and the *ſame* reaſon and nature of things, do make very material diſtinctions between thoſe who *did*, and thoſe who *did not* believe in *Jeſus Chriſt* as the *Meſſiah*, a *ſtrong* reaſon may be drawn from hence, to divide *chriſtians* from *Jews*, in *temporals* as well as in *faith*.

This argument is indeed of a delicate nature; but we have hitherto acted entirely agreeably to it. We have not yet naturalized any people but *chriſtians*, except in one inſtance to which I ſhall ſpeak hereafter. If this reaſoning appears too abſtracted for real uſe, perhaps

a little reflexion will render it familiar. It hath this on its ſide, that all *chriſtian* nations have ever *acted*, and do contine to *act* upon this principle. But it is not the *chriſtians* only; I believe the people of every nation under heaven, eſtabliſh a principle by which their *faith* and *temporal government*, walk hand in hand. The religious wars which have frequently happened both in *Chriſtendom* and among the *Mahommedans*, prove that a very *bad effect* may ariſe from a *good cauſe*. By fixing their attention on themſelves only, they have deviated from their own principle, and forgotten that mankind have an equal right to freedom of mind, however each particular government may, as I have already ſaid, unite their faith and politics.

How far naturalization may be conſidered as an incorporation with the community, both in a civil and religious light, in this nation, may be deduced from this; that the laws have hitherto enjoyned the receiving the Lord's ſupper, as previous to naturalization: this hath been eſteemed as a *badge of honor* as a chriſtian, and a proteſtant; and as *a token of fidelity* to the ſtate. If it is ſeen in any *other* view at preſent; I am afraid it is the reſult of a refinement, which is *leſs ſafe*, as well as *leſs intelligible*.

Can

Can the law in queſtion take effect without blending *judaiſm* with *chriſtianity*? Some affinity will be created by naturalization, more than exiſted previous to that compact. This I ſay muſt be in *circumſtances* if not in *eſſentials*. I confeſs I am not able to ſeparate *circumſtances* from *eſſentials*. Perhaps it will be a dangerous refinement to *attempt* their ſeparation even in argument. But that which may be done in diſcourſe, cannot be brought down to the ſtandard of common apprehenſions, and reduced to practice. The world in general is governed by the *modes*, *circumſtances*, and *externals* of things, as well as by their more *eſſential diſtinctions*; and this ſeems to be one of thoſe caſes, of which the *modes* and *circumſtances*, may, for want of diſtinction, become *eſſentials*.

All our laws are ſuppoſed to be agreeable to, and nothing contrary to the chriſtian religion. Is it according to that religion, to make a law, which upon the principle here laid down, removes one diſtinction between *chriſtian* and *Jew*? A law, the tendency of which cannot be of an indifferent nature; which promiſes *no good* to us in a religious light, and may produce *great evils*. It is very plain, notwithſtanding

ſtanding the din of popular clamor, that this change is of ſo *delicate* a nature, that many who think *well* and *much*; as well as thoſe who *judge ill*, or do not *to think at all*, are much alarmed. Many a ſerious man who is not ſo *low* as to be governed by prejudice, and party-paſſion; nor ſo *high*, as to conſider politics independant of religion, trembles at the tendency of this law. The *Jew* himſelf, as he ſees very plainly, that we act upon principles of policy, and as conſidering religion out of the queſtion, whether we miſtake, or not, he will moſt aſſuredly think diſhonorably of chriſtianity. If he ſees us acquieſce in what himſelf would bluſh to perform, in ſimilar circumſtances, *will it* encreaſe his reſpect for us? He may ſay *it will*; but I ſhould much doubt his honeſty, or his veracity. But this is very clear, that if he had a due regard to his own religion, the notion of naturalization is what himſelf would *deſpiſe*, as rather more inconſiſtent with the nature of the *jewiſh conſtitution* to *accept*, than it is of *ours* to *grant*. What has been ſaid by a very ſhrewd perſon of their faith, "That the naturalization was aſked in "*folly*," ſeems to be a tacit acknowledgment of this aſſertion.

As

As to the *Jews* being converted to *chriſtianity* by this indulgence, it is an argument in favor of the naturalization, if it could be made out: but ſhall we proſtitute *chriſtianity* in hopes of making *converts* to it? Experience has taught us what we are to expect in this light. It was ſaid of old, "If they believe not "*Moſes* and the prophets, neither will they be "perſuaded though one roſe from the dead." And *we* may ſay if they are not converted to *chriſtianity* by the *gentle treatment* and *indulgences* they have met in this country, neither will they by *naturalization.*

With regard to ourſelves, whilſt religion ſets very light upon us, as I am afraid it does at this time, there are certainly much ſtronger reaſons to baniſh the moſt diſtant reflexion of a thing of this nature, than ever to call to remembrance, that *Jews* are made by *law* members of a *community* which is *chriſtian.* By a tranſpoſition of the words, and neglect of diſtinctions, the *Jews* may at length be conſidered, as admitted to be *members* of our *chriſtian community.* The thing itſelf, I grant, is a contradiction; but ſtill I ſay, it may be the cauſe of great confuſion.

In

In this caſe, it is very plain, that we either commit *a violence* on our religion, or leave it *entirely* out of the queſtion: neither of which, I apprehend, ought to be. If the argument involves us in the leaſt difficulty, we are ſure of this; that the great *end* of our politics being the ſecurity of our *liberty*, and *religion*, every law of a *dubious* tendency, if it is not *abſolutely neceſſary*, ought to be conſidered as *dangerous*.

With regard to the connexion of *church* and *ſtate*; we find that on account of a ſmall deviation from the eſtabliſhed church, in ſome circumſtances, rather of a *ridiculous*, than of a *ſerious* nature, an act * was paſſed, which is adhered to very tenaciouſly. However convenient it may be for *one* ſide, or *both*, to ſuffer that diſtinction to remain, is not my buſineſs to enquire at preſent. Much may be ſaid with regard to our fellow-chriſtians, and fellow-proteſtants; but if *any thing* can be ſaid in favor of the *Jews*, it is ſo ſubject to miſconſtruction, that no one dares to appear in their behalf, with regard to the indulgence which

* Teſt-act.

*chriſti-*

*chriſtianity* might warrant; leſt, whilſt he pleads *their cauſe*, he ſhould *abandon*, or *ſeem* to abandon, the *cauſe of chriſtianity*. This I deduce from there having been nothing yet addreſſed to the public of a ſerious nature, by any one of thoſe ingenious perſons, who in a *general view* plead for the naturalization in queſtion.

It is by no means conſiſtent with the honor of divine providence, judging as men, to imagine, that although we are not warranted, either by ſcripture or experience, to believe that the *Jews* are admitted to incorporate with other nations, whilſt they remain *Jews*; that they are not to be converted, and united one day with the *chriſtians*, as *chriſtians*. As they *believe* in *God*, it may be hoped they will *believe* alſo in *Jeſus Chriſt*, as the true *Meſſiah* and redeemer of the world. It will certainly be no reaſon to a JEW to profeſs *chriſtianity* merely becauſe he is naturalized; but if he becomes *a chriſtian*, it may give him a title to naturalization. Would to God they already poſſeſſed *that title*, that we might receive them into our boſoms! Our characteriſtic is humanity: Our inclination, I hope, will never be wanting in the duties of hoſpitality. As *chriſtians*, we deplore the *blindneſs* of theſe unhappy

men, in hopes they will one day *ſee* their error; and that the king and lawgiver whom they *fondly* expect, is indeed the *Meſſiah* whom they crucified.

But there is yet another reaſon which I confeſs ſtrikes me moſt. If the *diſperſion* of the *Jews* is a ſtanding monument of the truth of the *chriſtian* faith: if *that diſperſion* is owing, as, in ſome meaſure, it doth appear to be owing, to thoſe diſtinctions which *all nations* have obſerved towards the *Jews*; the naturalization propoſed muſt *wound* chriſtianity, in proportion as it *weakens* that diſtinction. And in *proportion* as we throw any *additional power* into the hands of the *Jews*, whom we know to be *conſtitutionally indiſpoſed to chriſtianity*, if not actual ſcoffers at it, we *hurt* the cauſe of *chriſtianity*.

I hope it will be clear to the wiſdom of the legiſlature, that it is more eaſy to *prevent* than to *cure* an evil; and as this doth *now* appear, to be one of thoſe laws, the obſervance of which can do no *great good*; but the abolition of it may prevent *great miſchief*; that it will ſoon ceaſe to be a *ſtumbling-block*.

To conclude this chapter, I have only to add, that although we are *extremely benevolent*, we are alſo *extremely lukewarm* and inconſiderate with regard to our religious intereſts. This, I ſay, is the *faſhion* of the *times*, and therefore the naturalization of the *Jews* appears to me a *dangerous* ſtep, ſince that very *benevolence* may be converted into a *crime*; and whilſt we flatter ourſelves into a belief, that we *act as good chriſtians ought to act*, we may abandon thoſe rules of conduct, without which there cannot be any religion *at all*.

---

## CHAP. IV.

### *The antient ſtate and condition of the* Jews, *particularly in* England.

THOUGH the conſtitution, cuſtoms, and manners of this nation, are ſo very *much*, and ſo very *happily* changed within theſe two or three centuries: though we generally incline to think ourſelves no ways behind our anceſtors in wiſdom and knowledge; yet I cannot help obſerving that we ſhow ſuch a reverence to antiquity as to *look back* to the days of *ignorance*, *ſuperſtition*, and *barbarity of man-*

*ners, to learn* what ought to be our conduct towards the *Jews* at this time. Laws are ſacred things; but the cuſtoms and manners of nations are of no leſs moment to the ſecurity and happineſs of ſtrangers, who are not incorporated with the people among whom they live. But whether with regard to *laws* or *cuſtoms*, we find the ſtate and condition of the *Jews*, as much *mended*, as we are ourſelves *improved*. If we look back to *paſt times*, we find the *Jews* in *England*, much in the *ſame circumſtances*, as they are *now* under *Mahommedan* governments: or as they are under thoſe ſtates, who think the *perſecution* of theſe unhappy people, a *chriſtian duty*.

It is true the *Jews* had their privileges and protections, but they paid *very dear* for them: they were alſo ſubject not only to have theſe annulled, by the arbitrary will of the ſovereign; but their effects were often ſeized, and ſevere mulcts impoſed, for the liberty of breathing the common air. Thus they were as much under the harrow amongſt us; as they had been in other countries, in more diſtant ages.

After their baniſhment from *Judea* by *Titus*, the emperor *Claudius* drove them alſo from *Rome*.

*Rome* *. In 615 they were driven out of *Alexandria*, and in the two following years from *Spain*. In the beginning of the ſeventh century they were baniſhed from *France*. Near the cloſe of the 12th century, biſhop *Everard* expelled them from *Mentz*, and *Philip Auguſtus*, as they were at this time re-eſtabliſhed in *France*, baniſhed them a ſecond time. The crimes of which they were accuſed, we ſhall have occaſion to mention preſently.

With regard to their *reception* in this nation, the moſt antient *Jewiſh* charter, is ſaid to be given by *Henry* II. to a *Jew* of *Lincoln*, where, as well as in *Oxford*, they were ſettled in conſiderable numbers. It is related "That "in the reign of *Richard* I. the *Jews* of *Nor-* "*wich*, *Bury* St. *Edmond*'s, *Lincoln*, *Stamford*, "and *Lynn*, were robbed and ſpoiled. At *York* "five hundred of them, beſides women and "children, took refuge in the caſtle, where "they offered money to the *chriſtians* to ſave "their lives; but being refuſed, they cut the "throats of their wives and children, and caſt "them over the walls on the *chriſtians* heads; "then burnt the caſtle and themſelves in it.

* This was 430 years after Chriſt.

" In the following reign, king *John* command-
" ed *all the Jews*, men and women, to be im-
" priſoned, becauſe he would have *all* their
" money. Some of them delivered up *all* they
" had, and yet promiſed more, to eſcape ma-
" ny kinds of torment." This prince however granted a charter, for the ſupport of *Jews* who embraced the *chriſtian* religion; and they were permitted to ſettle in the moſt populous towns. But how reluctant the people were to the entertainment of them, in thoſe days, appears from a *grant* made by *Henry* III. to the inhabitants of *Newcaſtle*, that no *Jew* ſhould be permitted to inhabit *their* town.

In the 37th year of *Henry* III. it was provided, under pain of forfeiting their goods, " That no *Jew* ſhould remain in *England*
" without doing the king ſome ſervice; and
" that there ſhould be no ſchools of *Jews* in
" *England*, except in ſuch places where ſchools
" were wont to be in the reign of king *John*.
" That all *Jews* in their ſynagogues ſhould ce-
" lebrate with a loud voice. That every *Jew*
" ſhould be anſwerable to the rector of his pa-
" riſh, for all parochial dues charged on his
" houſe. That no chriſtian ſhould ſuckle the
" child of a *Jew*; nor any *chriſtian* man, or
" woman,

" woman, ſerve any *Jew* or *Jews*, nor eat " *with*, nor abide *in* their houſe. That no " *Jew* ſhould have a ſecret familiarity with a " *chriſtian* woman; nor any *chriſtian* man, " with a *Jewiſh* woman. That no *Jew* or " *Jeweſs* ſhould eat or buy fleſh in Lent. That " every *Jew* ſhould wear a badge upon his " breaſt. That no *Jew* ſhould enter into any " church, or chapel, unleſs in paſſing to and " fro. That no *Jew* ſhould hinder another " *Jew*, who was willing to turn *chriſtian*. And " that no *Jew* ſhould be ſuffered to abide in " any town, without the king's licenſe; ex- " cept in towns where *Jews* were formerly " wont to reſide *."

In 1250, this prince accuſed the *Jews* of clipping money, and found no leſs than three hundred guilty; forty of them were hanged, and the reſt bought themſelves off. Indeed the extortions on theſe unhappy people run ſo high, that this prince, and his ſucceſſor *Edward* I. in the ſpace of ſeven years, extorted no leſs a ſum than four hundred and twenty thouſand pounds. In the year 1291, *Edward* I.

* Theſe regulations ſeem to be founded on the canon or pontifical law, which is ſtill for the moſt part obſerved in *Rome*, and in ſeveral other parts of *Italy*.

baniſhed

baniſhed them to the number of fifteen thouſand at one time. He confiſcated all their eſtates, and left them only juſt money enough to bear their charges to carry them away. Notwithſtanding theſe ſeverities practiſed in this nation, pope *Innocent* III. gave the *Jews* a particular toleration in *Rome*, in hopes of converting them to chriſtianity: but they were at length expelled by him alſo, under this character, *mus in pera, ſerpens in gremio, & ignis in ſinu.*

It is very hard to judge how far the *Jews* might be criminal, to draw upon themſelves ſuch treatment. Deriſion and contempt of our Savior was indeed imputed to them as one of their greateſt crimes. Defacing the coin of Chriſtendom drew on them a general odium, though many a chriſtian has been hanged for the ſame fault. As to their illegal correſpondence with *chriſtian* women; in thoſe *unfaſhinable days* the laws conſidered it as the higheſt offence. If it was now puniſhable with us, as it is among ſome chriſtian nations, they would be ſubject to *fines* and corporal puniſhments: whilſt *Mahommedans*, with regard to *their* women, and according to *their* laws, ſubject the *Jews* to be puniſhed with death, unleſs they become *Mahommedans*. The ſtealing and cru-

cifying

cifying *chriſtian* children was a crime imputed to them: how far the bigotry and inhumanity of ſome might lead them, is difficult to ſay, but it is hardly credible that this ſhould have been a general crime, and that their whole nation ſhould ſuffer for it. Uſury, forgeries and other ſpecies of iniquity were alſo laid to their charge, as if they realy were in *general* more *guilty* than the *chriſtians*; or that the ſuperiority of the *chriſtians* over them, rendered the *Jews* more *obnoxious* to puniſhment, than the *Chriſtians* were among themſelves.

The ſtories related of the *Jews* do however prove, that *they* were very wicked in thoſe days; or that the *avarice*, *ignorance*, and *barbarity of manners* of *our anceſtors*, were not much inferior to the *infidelity* and *immorality of the Jews*. It is certain that after reſiding here two hundred and thirty years, they were baniſhed, and kept out for three hundred and ſixty four years. In 1655, they had again a re-admiſſion into *England*, in conſequence of a treaty between the uſurper *Cromwell* and *Manaſſeh Ben Iſrael*; they were again reſtored to their worſhip in this country. Theſe are the outlines of the *Jewiſh* hiſtory. How

wonderfully things are changed in their favor will be the ſubject of the 6th chapter.

---

## CHAP. V.

### *The preſent ſtate of the* Jews *in moſt parts of the world except* England.

LET us now conſider in what eſteem the *Jews* are held at this time in other countries, and from the compariſon teach *them* what to *aſk*, and *ourſelves* what to *grant*. If we travel into *Aſia* we ſhall find that although the *Mahommedans* act upon a very different principle from the Chriſtians; the *Jews* are often treated, as if they had no title to enjoy the *rights* of our common humanity. It is indeed among their ſtates, as it is with the *Chriſtians*, according as the reſpective governments are conducted upon the principles of juſtice and equity.

In *Perſia* the *Jews* are poor and contemptible. In *Turkey* they are more important with regard to their commercial connexions; but ſtill they are frequently fined with great ſeverity. In *Barbary*, where they are ſettled in conſiderable numbers, they are treated with ſuch groſs indignities, that no *Jew* dare lift up his hand againſt

gainſt a *Mahommedan*, even to defend himſelf, or to protect his bed from violation.

From *Ruſſia* they are totally expelled, not for their virtue we may imagine; though the political views of that nation are *more* contracted, and their toleration of religious opinions, *leſs* indulgent than *ours*. At the ſame time we muſt do the *Ruſſians* the juſtice to obſerve, that they ſhow great marks of favor, even in a religious light, to *chriſtians* of almoſt every denomination. How often the *Jews* have been threatened in *Auſtria* and *Hungary*, late years have furniſhed us many authentic reports; and during the late war they were actually expelled from *Bohemia*. The *Genoeſe* will not tolerate a *Jew* in their territories; whilſt in the *pope*'s dominions, at leaſt at *Avignon*, no ſtrange *Jew* is ſuffered to enter the town, without paying a *toll*, the ſame as any parted hooffed beaſt. At *Rome* they are permitted to live, but they have their ſeparate quarters, and are not ſuffered to intermix with the inhabitants. The ſame is alſo practiſed at *Venice*.

I have heard it advanced in favor of the naturalization in queſtion, that in *Tuſcany* the *Jews* are permitted to buy lands. If this is

true, which I do not believe, the only remark I can make on it, is, that it is ſome alleviation of their misfortunes in being thus perſecuted in every quarter.

How they are treated in *Spain*, as well as in the *American* dominions of that monarchy, we are well informed from accounts of the terrors of the inquiſition. No native *Jew*, notwithſtanding the great numbers ſuppoſed to be in that country, can make open profeſſion of his religion, unleſs he has a mind to be *burnt*. In *Portugal* the name of a *Jew* is a term of ſuch high reproach, that a man being called *Jew* * to his face, if he ſtabs the offender, the laws do not condemn him. The reaſon is plain, ſince to be called a *Jew*, implies a ſuſpicion of his being ſuch; and that ſuſpicion may afford ſufficient cauſe for the inquiſition to lay hands on him. To enter into a detail of their treatment in that country is unneceſſary; ſince it is well known to all the world, that the *Portugueze* cannot bear the name of a *Jew*, and conſider it as a *chriſtian duty* to wage perpetual war with them.

* *Judeo.*

If

If we now come back to *Holland*, and conſider it as a country of commerce, freedom, and toleration of religion, ſtill I never heard of ſuch a thing as the naturalization of a *Jew* in the United Provinces. On the contrary, the *Dutch* are zealous of ſupporting a diſtinction; and to guard their own people from any encroachments of men whoſe faith is oppoſed to chriſtianity. They confine the *Jews* to a particular quarter of *Amſterdam*, the ſame as is practiſed in almoſt every great city in *Europe*, where *Jews* are permitted to reſide, though not ſo ſtrict as in *Italy*, and ſome parts of *Germany*. In *Amſterdam* there are ſome eminent merchants of the *Jewiſh* faith, but they are by no means conſidered in any reſpectable light. It is ſaid they may buy land: but what privilege is it to purchaſe land eſtates in a country where ſuch eſtates are not worth any thing? In what little eſteem theſe people are in *Holland* may be deduced from this, that any *Jew* who has illegal commerce with a *chriſtian* woman, is ſubject by law to be *publicly whipped*; and in fact they are often fined inſtead of ſuffering this infamy *.

* The *Hollanders* are not very delicate in regard to brothels, ſince it has been found the policy of the ſtate to allow of them under certain limitations, for chriſtians.

In

In *Poland*, and ſome parts of *Germany* there are a great number of *Jews* ſettled: but *how little* are they *regarded*, or rather *how much* are they *deſpiſed!* What their employment is, and of what uſe they are in thoſe countries, we ſhall have occaſion to mention more fully hereafter. In ſhort let us look round us on every ſide, and we ſtill behold the *Jews* excluded, even under the leaſt deſireable governments, from every thing that can poſſibly bear the *name* of naturalization. And ſuch marks of diſtinction are fixed on them, as if providence had intended, that *no chriſtian might ever behold a* Jew, *without calling to mind his redeemer, and the truth of the religion he profeſſes.*

But as the conduct of the *French*, that polite and ingenious, as well as commercial nation, has engaged our *particular attention*, we muſt anſwer to what is advanced with regard to them, as exactly as poſſible. It is ſuggeſted that the *French*, for theſe two centuries paſt, have practiſed that *very rule* of conduct, which is deſigned for the propoſed naturalization, extending their indulgence to the *poor*, as well as to the *rich Jews.*

" In

" In 1550, *Henry* II. of *France*, by his let-
" ters patent declares the *Jews* capable to pur-
" chaſe, inherit and enjoy *real eſtates* in *France*,
" *Comme de vrais Regnicoles, et ſujets de Roi.*
" *Henry* III. in 1574; *Louis* XIV. in 1656;
" and *Louis* XV. in 1723 and 1728, renewed
" and confirmedthis privilege, *Sans que les Juifs*
" *ſoient tenus de prendre aucunes Lettres de Na-*
" *turalité.*" Theſe words might lead the wiſeſt into a miſtake. That the *Jews* are true and faithful ſubjects to the king of *France* no doubt can be made; and as to the latter words, which may be conſtrued, " without the *Jews* being " bound to take out their naturalization;" it ſeems to me an artful way of *refuſing* their naturalization inſtead of *granting it*. Under this notion of *indulgence*, the *French* do in fact *treat them* with very little tenderneſs. Aſk a *Frenchman* if a *Jew* is naturalized in *France*; he will laugh in your face for making ſo abſurd a ſuppoſition. It is ſaid, that during the regency of the duke of *Orleans*, the *Jews* in *France* did offer *two millions of Livres* for their naturalization; but this prince, however great a libertine he might be, either thought the thing abſurd, and inconſiſtent, or too *unpopular* to be attempted.

The

The *Jews* are indeed received as merchants in *Bourdeaux* and *Bayonne*; but they are confined to a ſpot, and not conſidered as having any title to that politeneſs, and affection, which the *French* ſhew to one another. In *Lyons* they are not permitted to reſide above three months, and pay *toll* at the bridge, the ſame as a parted hoofed beaſt. I have heard it ſaid that in *Alſace* as a conquer'd country, they are permitted to hold lands, under particular limitations and reſtrictions; but even this is very doubtful. In the three biſhoprics of *Metz*, *Toul* and *Verdun*, being the frontiers towards *Germany*, the *Jews* have a particular indulgence as merchants, but enjoy no privileges in any other light, more than they do in *Germany*.

From the whole tenor of the conduct of the *French*, one would be led to imagine, that they deem it a groſs abſurdity in *politics* as well as *religion*, to ſuffer the *Jews* to ſpread themſelves through their country. So far from receiving them into their boſom, I am aſſured that only *one Jew* is permitted to reſide in *Paris*, as a repreſentative of all others of his faith in the *French* dominions. No other *Jew* is permitted to remain in that city, without entering himſelf in

the

the *Police*, and then only during forty eight hours. If any ſtrange *Jew* doth remain there a longer time, it is in a preſumption that he ſhall not be enquir'd after.

Now, if I am not groſsly miſinformed, and if the conduct of the *French* government is really ſuch as I have related, and that it is alſo deemed of ſufficient weight, to be a rule to us; it is very clear, that we are not to naturalize the *Jews*. Moreover it will appear from the concurrent practice and opinion of all nations, civilized, or uncivilized; learned, or ignorant; in ſlavery, or freedom; *Mahommedan*, or *Chriſtian*; that providence hath to all appearance placed a *bar*, an impregnable bulwark, againſt the *Jews* being incorporated with any people under the heavens, in any ſuch *manner* or *degree*, as the notion of *naturalization* doth imply.

## CHAP. VI.

*The great indulgencies ſhewn the* Jews *in* England, *no argument for their naturalization. State of their condition as deniſons, in conſequence of royal charters, and the indulgence of the crown.*

WE have already explained from indubitable facts, that the *Jews* are in a ſtate of perſecution, in a greater or leſs degree, in every quarter of the world. Little need be ſaid to prove, that they are ſo far from being *perſecuted* in *this* country, that they are *highly favored.* In all eſtimations of happineſs we are to conſider, not ſo much what men *do enjoy*, as what they *do not ſuffer.* To what tax, mulct, or other expenſive burthen, are the *Jews* ſubject in this country, more than the *Chriſtians?* to what indignity are they expoſed? it is a plain argument, that the indulgence ſhewn them has hardly *any bounds*, or they certainly never would have *aſked* for their naturalization. Happy *Iſraelites* of our time, who baſk in the ſunſhine of our benevolence! I hope the warmeſt of their opponents mean them no harm; but we neither *love*, nor *reſpect* them to that degree,

as

as to endanger *our own* preſervation, or that of *our poſterity*, on their account. We would not be willing that the purity of our religion ſhould ſuffer any ſtain; the honor of the nation be contemned; and what affects us intimately as merchants, that our *reputation and commerical connexions abroad* ſhould ſuffer any prejudice.

The happineſs of the *Jews* is ſo much the more diſtinguiſhed in our opinion, when it is remembered, that upon the principles we now argue, neither the *laws* of nations, nor the *laws* of humanity *are*, or *can be* more ſtrictly obſerved towards them, by any people, than they are by us. Happy it is for them, that as no *real* form of government is ſo admirably modelled as ours; they can no where enjoy ſo great a *ſecurity* of their lives and properties. This ſecurity ſeems to have *lulled* them into a ſupine neglect of themſelves. They have either forgotten, that they *themſelves* are *Jews*, or that *we* are *Chriſtians:* but they would do well to conſider what *have been* the effects of an *overweening* confidence.

It is recorded that " *William Rufus* encourag-
" ed the *Jews* to enter into diſputation with the
" biſhops; and ſwore by the face of St. *Luke*,

 " that

" that if they got the better he would himſelf " turn *Jew*." The hiſtorian adds, " the *Jews* " grew ſo inſolent upon this encouragement, " that they openly derided the *Chriſtian* religion. " However they ſoon found their miſtake, and " were forced to leave *London*, and fly for ſhel- " ter. Many of the *Jews* became ſo terrify'd, " that two hundred of them were converted to " *Chriſtianity*, in one day, at *Dunſtable*." What ſort of *Chriſtians* they were we may eaſily conclude; but from hence we are taught that any *Union*, or *appearance of union* between *Chriſt*, and *Antichriſt*, cannot with ſafety be attempted. The *Chriſtian* is inſtructed not to tranſgreſs through a *falſe* notion in politics, or a *falſe* zeal in religion. The *Jew* is yet more ſtrongly admoniſhed, not to be the *fooliſh occaſion* of his own misfortunes.

The *Jews* themſelves are certainly moſt deeply intereſted to behave with that moderation, which is beſt calculated to ſupport them in the eſtabliſhment, which they have acquired in this country. I *thought* in the beginning of this affair; I *declared* my opinion, and am ſtill conſtant to it, that the privilege at which the *Jews* now aſpire, might hereafter become one of the chief cauſes of their perſecution. God forbid

that

that a ſpirit of bigottry and enthuſiaſm, ſhould ever prevail in this nation! But whether it is from a *good* or *a bad* principle; if the conduct of the *Jews* ſhould at any time give offence, their naturalization, if ſuch ſhould take place, will to all appearance raiſe the higher indignation, in the breaſts of their perſecutors. In the mean while, they are giving alarms to thoſe foreign nations, who are their conſtant and avowed enemies.

Whatever advantages they might receive by naturalization, it is very plain they never can be *incorporated* with us, whilſt *they* remain *Jews*, or *we*, *Chriſtians*. They do not *deſire* to be *incorporated:* but is it not *highly reaſonable* to believe that they propoſe to themſelves a conſiderable augmentation of their influence and power, in this nation, by means of naturalization? theſe people who are ſo attentive to their worldly advantages; can it be *conceived*, or *imagined*, that they would take ſo much pains for *nothing?* They have either put themſelves, under the guidance of men of very narrow capacities; or, what is more probable, they do flatter themſelves, with the enjoyment of *greater advantages*, than are generally allowed, to be the natural reſult, of the naturalization propoſed.

And

And why did they in the time of *Cromwell*; and likewiſe in the reigns of king *William*, queen *Ann*, and his late majeſty, ſollicit for their naturalization, if it was really of no conſequence to them? To *reaſon* upon this principle, is, as if we imagined, they were ignorant of *their* intereſt, or *we* indifferent about *ours*.

Let us now conſider ſome of the reaſons which induced the legiſlature to proceed thus far. As to the power which the *Jews have*, or *have not*, by law, I do not conceive that the *force* of the argument *reſts* upon it. Whatever *laws* there are in *being*, if they can be proved to be injurious to the community, ought they not to be *revoked?*

The debate has afforded us an opportunity of learning what the greateſt part of our merchants had either forgotten or never known, *viz.* that the *Jews* are already naturalized by an act of 1740, at leaſt "that thoſe *Jews* "who have already reſided in the *American* "colonies, or who have ſerved as mariners, "during the war, two years in *Britiſh* ſhips, "are become natural born ſubjects of *Great-* "*Britain* without taking the ſacrament." It may now be aſked how that bill came to take place? The conſiderations which *affect* us *now*, certainly

certainly did not *affect* us *then*. But this is no argument againſt thoſe, who *now* apprehend the propoſed naturalization will be injurious in its conſequences. The inclinations of a people, conſequently the *laws* of a *nation*, *differ* extremely, at *different times*, and perhaps in no country more than in *Great-Britain*. As the caſe now ſtands, there ſeems to be *ſtrong* reaſons to repeal *that act alſo*; much *ſtronger*, I apprehend, than to throw any *additional power* into the hands of the *Jews*. *Indeed if it is juſt and right to repeal either, the ſame reaſons will hold good for both.*

Let us examine now the political arguments made uſe of by moderate people, who have declared for the naturalization of the *Jews*. "Why ſhould not," ſay they, "the father "enjoy what the ſon already poſſeſſes? The "latter when born in his majeſty's dominions, "is a natural-born *Engliſhman* and free to pur-"chaſe lands." I apprehend they miſtake the matter, and that there is no ſuch thing as natural-born-*Engliſh Jew*. As to our appeal to the records of *Henry* the 2d. with regard to their purchaſing of lands, I believe it will amount to no more, than a permiſſion granted for that purpoſe by a royal charter. We find

find the *Jews* totally expelled this kingdom from 1291 to 1655. I know not how far lawyers may deem this expulſion a revocation of ſuch charter; but ſurely it can be no ways obligatory to us, any otherwiſe than as we find it convenient. Perhaps if we ſearch the thing to the bottom, we ſhall diſcover, that the *Jews* were only made *Deniſons* by that charter; and I am told there is a very material difference, between a *deniſon* and a natural-born ſubject. A *deniſon*, as I underſtand, cannot legally inherit land by deſcent; but particularly a *Jewiſh deniſon* does not enjoy this privilege,* or I am groſly miſinformed. Indeed no oppoſition has been made *in our time*, to ſuch inheritance, nor do I apprehend there will. I have heard a *Jew* complain that as the law now ſtands, his brother's eſtate to which he is legal heir, devolves to the crown, thereby tacitly acknowledging the *miſtaken notion* that a *Jew* born here is a natural-born *Engliſhman*. Whether any thing *can conſiſtently be done* in their favor, ſuppoſing this to be the caſe; or whether any thing

* We find a certain great *Jew* was ſo ſenſible of this, that he holds his eſtate by a particular act of parliament, by which *he* had a liberty to purchaſe by its being granted to *another* to ſell it *to him*. Beſides, this *Jew*, if he is a *Jew*, has the wit to bring up his children *chriſtians*.

thing is *neceſſary to be done*, we muſt leave to the wiſdom of the legiſlature. Be this as it may, it by no means invalidates one ſingle argument againſt the propoſed naturalization.

The truth is, that the *Jews* have always *been*, and perhaps always *will be*, in a great meaſure dependent on the clemency and juſtice of other nations; and their greateſt ſecurity muſt depend on the conſtitution of that government, and the moral character of the people, with whom they reſide. We do not find that ſince their *modern eſtabliſhment* among us, which is now of one hundred years ſtanding, they have been *once moleſted*. The tenderneſs and equity of the preſent government have, without doubt, afforded a very ſtrong reaſon to the *Jews*, to believe that the favor of naturalization would be granted them; and perhaps *no time* would be more proper than this, when our notions of policy are ſo much enlarged. But as *unlimited ſpeculations* in politics, may be as ruinous as narrow and contracted opinions; *ſome reſtraints* are certainly *neceſſary*. In the mean time the *Jews* have the higheſt reaſons to thank God, for the *good* which they enjoy. If they grow jealous of us, and are not contented; there is juſt grounds to ſuſpect, that inſtead of a virtuous

acknowledgement of the diſpenſations of providence, they are intoxicated with indulgences which have been ſhewn them, by the government of this country: indulgences *by means of which* they have acquired many great fortunes; and *which* they now ſafely enjoy. May their conduct be ſuch as always to entitlethem to that enjoyment!

---

## CHAP. VII.

*Of the number, employment, riches, and poverty of the Jews. The impropriety of their poſeſſing landed eſtates. The abſurdity of the right of diſpoſing of church benefices.*

WE come now to view the preſent ſtate and ſituation of the *Jews*, from whence we may deduce, that their naturalization is *improper*, or *unneceſſary*.

The number of the *Jews* is very differently reported: ſome have made them only ſix hundred families, containing two thouſand ſouls. The *Jews* themſelves have of late pretended that their number is ten thouſand, agreeable to what was mentioned by one of the merchants, at the

the bar of the houſe of commons, and which was not contradicted. However, the neareſt computation, I apprehend to be ſeven thouſand; and yet the number of opulent families, do not exceed twenty, the half of which number are merchants. The next ſet of people in rank are brokers, and they hardly exceed forty. With regard to trade, they are what a trumpeter is in the army. They are by no means reſpectable in themſelves, nor are they deemed the moſt honorable in their profeſſion; but I am willing to think they are of uſe, becauſe they are frequently the occaſion of ſetting other people to work.

Next to theſe come a train of *hawkers*, and *pedlars*, and *traffickers* in every *imaginable* commodity, in every *imaginable* way, but very few in *that* which is deemed *regular*, *honorable*, and according to the ordinary rules of civil polity. In this general liſt, we muſt include thoſe who buy, and ſell, ſtolen goods. Gentlemen who have been curious in their remarks, obſerve that many ſecond-hand things, expoſed to ſale by the *Jews* in *Flanders*, are of *Engliſh* manufacture. It ought not to be imagined that theſe are *all ſtolen*, ſince they *buy* great quantities, in what is generally called a *fair way*.

In the light of *itinerant pawnbrokers*, and purchaſers of that which the ſeller ought not to diſpoſe of, a late complaint of the univerſity of *Cambridge* may be urged in proof, that ſuch kind of wanderers are oftentimes detrimental. As to the *qualities* of the goods which they *vend* up and down the country; the complaint made againſt them, ſeems to carry with it a reflexion on the underſtanding of the *buyers*; we will therefore paſs it over, as not eſſential to the preſent argument.

Now if the calcalation of their numbers juſt mentioned, be true, the proportion of their *poor* muſt be very great. It is ſaid in their behalf, that as the *neceſſitous* are maintained by the *opulent*; the former are rather a *benefit*, than an *injury* to a ſtate: but this I apprehend is not true, for the reaſons mentioned in my firſt chapter. It is rather a diminution of the merit of the *Jews*, that their *poor* are really a *burden* to a nation. They ſerve for little more than to raiſe the price of proviſion to the induſtrious laborer, from whoſe ſhoulders they take no part of the burthen. Theſe poor are indeed ſupported by the funds of their ſynagogues, ariſing from the taxes impoſed on their people, by their elders; and by the offerings made at the time of

prayer

prayer in their ſynagogues, and on all other ſolemn occaſions. Thus far they act with equal policy and humanity; ſince if the *Jews* were permitted to beg about the ſtreets, as the *chriſtians* moſt *impoliticly* and *unchriſtianly* are ſuffered to do, they would neceſſarily bring ſuch a diſgrace upon their fraternity as would expoſe them to many pernicious conſequences.

There are ſome few ingenious men among the *Jews*, phyſicians, as well as merchants; but their number in *this* country is exceeding *few*. Among the lower claſſes of the people, however great their poverty, they are naturally, or by cuſtom, averſe to labor. Their religion cuts them off from commerce with the reſt of mankind, and I cannot diſcover that they learn any *art*, or practiſe any *manual labor*. They are of no uſe in agriculture, or manufactory; neither will they ſerve us in our army, or navy. Notwithſtanding this, it is highly reaſonable to believe, that under a notion of being put on the footing of natural-born *Engliſh* ſubjects, many *Jews*, in very deſpicable circumſtances, will flock over to us. They know that wealth is to be acquired in this commercial country; and conſidering what their morals and fertility of invention in acquiring riches, gene-

rally

rally are, it is probable that under the countenance of naturalization we ſhould ſoon have an encreaſe of *Jews*, though they ſhould be maſters of no more money, than juſt to pay the expence of naturalization. Some of them, no doubt, would have the expence borne by their *rich friends*, ſince the *more Jews* are naturalized, the *greater* will be the weight and influence of *Judaiſm* in this country; and the more opportunities they will have of aſſiſting each other. We ſee already, that in all caſes where the pecuniary intereſt can receive any accumulation, or additional ſtrength, they cling to us with all the fondneſs imaginable.

Thus it does appear, that *this country* may really become to them *an aſylum*, in a ſenſe which *no other country* has yet been, ſince their *diſperſion*. Is this the thing intended by the legiſlature? If it would advance our *political intereſt*, without wounding our *religion*, liberty, or commerce, every good ſubject ought to ſubſcribe to it.

But our *immediate view* has been to the *rich Jews*, in hopes of partaking of *their wealth*, in conſequence of *their commerce*, and other connexions with us. Here I muſt beg

leave

leave to obſerve, that the act neither *doth* or *can* confine the naturalization to *ſuch perſons*, unleſs it could eſtabliſh an *inquiſition*, to examine if a *Jew* is *rich*, or *not*; and require ſecurity, that he ſhall not alienate his wealth: the ſuppoſition of both which is ridiculous. The reaſons which firſt gave occaſion to the propoſed indulgence of the *Jews*, were theſe. "That it would probably bring an addition of "men and money into the kingdom; and as "theſe would tend to the general advantage, "the favor could never be underſtood to be "confined to the *Jews*, in prejudice to our-"ſelves. That a number of *rich men* might "flock over to us, and the natural effect of "ſuch an acquiſition, would be an increaſe of "commerce." It has been urged further, "That "we have two millions of *Jewiſh* property in "our funds, great part of which belong to "*Jews* reſiding in *foreign parts*, who conſe-"quently contribute nothing towards the ſup-"port of our government; but, on the con-"trary, lay out their intereſt in additional "ſtock, and increaſe the mortgage upon us; "whereas the expedient of naturalization, "might induce ſuch *Jews* to leave the conti-"nent, and come into this iſland, in order to

"ſpend

"ſpend the produce of their ſtock amongſt "us."

As to their poſſeſſing a ſum of two millions in our funds, conſidering that they are ſeldom reconciled to ſo low an intereſt for their money, it is much to be doubted whether this be a fact. I have heard of *one Jew* who has two hundred thouſand pounds in our ſtock, and only of *one* who makes any figure in that kind of wealth. The riches of theſe people have certainly been repreſented much greater than they realy are. I have already obſerved, that there are not in *London* above ten *Jew* houſes of buſineſs of any great note, and that their men of fortune do not exceed the like number. But theſe people have a peculiar art of magnifying their wealth, and from thence derive a credit, which they employ to the enriching of themſelves, under a notion of promoting the national ſervice. How few of thoſe *Jews* who are maſters of eſtates, have realy *brought* them into this country! and of thoſe who have *acquired* them *here*, it might be well aſked to which of them the nation is realy indebted? It is the *manner* in which private property is acquired, that conſtitutes the augmentation of the *national ſtock*, at leaſt in this country.

country. I know of *ſome Jews* who have traded themſelves into poverty; and yet have done more real benefit to this nation, than *others* who have acquired *great fortunes.* If we conſider the injurious practice of jobbing in ſtocks, and the ſupplying national demands by our ſubmitting to the means of extortion, no doubt can be made of the great abilities of the *Jews.* But in this inſtance I think they are rather to be *dreaded* than *careſſed.* The *ſupport* of this nation I hope will never depend on *ſuch inſtruments.* If it is not the inclination, or intereſt of our own merchants, and moneyholders, to ſupport the public credit, upon any exigency; what deplorable circumſtances muſt we be in! We all know that it was the interpoſition of our own merchants, which prevented the execution of *a Jewiſh project* during the late war, which muſt have involved this nation much deeper in debt.

But of all the reaſons which have been advanced in favor of the *Jews, nothing* was repreſented in a ſtronger light, in the beginning of this affair, and yet, I think, *nothing* is of ſo dangerous a tendency as this. It was ſaid, that if the *Jews,* under the authority derived from naturalization, ſhould purchaſe land,

the value of our lands would be enhanced in proportion to the ſum which ſhould be brought to market for that purpoſe; and that in proportion to the *value* of our lands, muſt the *opulency* of the nation neceſſarily be.

People under the circumſtances of the *Jews*, ſhould ever be employed in pecuniary affairs, and not in laying money out in land. They are uſeful *as merchants*, as we ſhall ſhew preſently; but *inconvenient* if not *dangerous* in the light of landholders. A merchant compared with a gentleman of a great landed eſtate, is in a *certain degree* of inferiority. Commerce is the *ſource* from whence the ſplendor of this nation ariſes. The gentleman of eſtate in land is the *ſpring* from whence the channels of trade are ſupplied. But as there ever will be frequent occaſions in which a higher principle muſt prevail than mere ſelf-intereſt, his zealous affection for the community, or his indifference towards it, muſt raiſe, or depreſs us as a free nation; conſequently in proportion as our common intereſt is changed, or the attention of many opulent ſubjects diverted by other objects (and who can expect the ſame regard from a *Jew* as from a *Chriſtian?*) the effects, though not immediately felt, muſt in the courſe of time be *very pernicious*. The

The *reaſon* which is urged in their behalf, "That the *Jews* cannot purchaſe our eſtates, "unleſs we have a mind to ſell them," is, I think, a *bad reaſon*. The diſſolute manners of many who have been maſters of very fair patrimonies, have led them into the neceſſity of diſpoſing of their eſtates. We know not what opportunities may offer in the revolutions of time, for the *Jews* to become poſſeſſed of great eſtates in land. If the power of purchaſing them is *granted*, the conſequences of ſuch an indulgence are to be *dreaded*. If it ſhould be the caſe with half the iſland to change hands; and the eſtates were purchaſed by our own momeyed people, though it left the *Jews* the only merchants in the land, it would certainly be much better, than that a *Jewiſh* landed intereſt ſhould predominate. The *Jews*, like fire and water, I am willing to think, are *good ſervants* in a *commercial ſtate*; but they are very *improper maſters* for a *free people*. I grant that neither our *religion* or *government*, are in ſo tottering a condition as to afford any *immediate cauſe of fear* of our being *ſupplanted* by naturalizing *Jews*. To ſuppoſe that ſuch naturalization would in a *direct view ſupplant us*, might be deemed *querulous* if not *factious*: but are we

not to regard remote conſequences ; and *conſider future ages* with the ſame pious zeal as our *anceſtors have conſidered us?* The truth is that our lands are already very valuable, and the evils we labor under, ſuch as ariſe from cauſes of a very different nature; the admiſſion of *Jews* may render theſe evils *worſe*, but cannot poſſibly mend them.

It is not, I apprehend, the deſire and intention of the legiſlature that *Jews* ſhould *buy our lands*; but only that they ſhould bring *their riches* into this country. But as an inducement to bring *ſuch riches*, a naturalization is propoſed, in virtue of which they will be legally empowered to buy eſtates. Now we all know, that the love of eaſe is natural to mankind; and that there is a certain period of life, in which men of fortune, *Jews* as well as *Chriſtians*, are generally inclined to realize ſome part of their wealth. Would not ſuch *realization* be either dangerous or *inconvenient? dangerous* in the light I have already mentioned; *inconvenient*, inaſmuch as every ſum which is laid out in land, muſt be taken out of trade; *and this is the very thing which the legiſlature would not encourage.*

Will

Will any one pretend to ſay that our landed eſtates would be better in the hands of *Jews*, than in *our own? Will* the *Jews* teach the common people ſuch a moral, or religious conduct, as *ought to be expected* from *Chriſtians*, and *men of education?* if they *will not*, ſo far as the happineſs of this country, depends upon the good order of the people *as Chriſtians*, ſo far we loſe by ſufferring *a Jew* to buy an eſtate.

I have already mentioned that it is practiſed in the great Cities where *Jews reſide*, to appoint them certain quarters diſtinct from the reſt of the inhabitants. Under ſuch circumſtances, it is not to be imagined they can make any great impreſſion on the minds of the common people: but give them power to purchaſe land by virtue of their naturalization: let them be diſperſed through this country, and become maſters of many landed eſtates: let them be the only perſons of weight in ſeveral towns, and villages, remote from the capital: leave the common people who inhabit ſuch places, without the *example*, *influence*, or *protection*, of any man above their own level, except *a Jew*; I confeſs it makes me tremble to think what the conſequences of ſuch a ſtep might be. I do not believe

lieve that ſuch people would become *Jews*, becauſe a *Jew* has too much policy to attempt making proſelytes; neither do I think that the *Jews* would become *Chriſtians*; but ſuch common people, whoſe religion already ſits light upon them, might ſoon give it up entirely.

I muſt repeat, that altho' the effects of ſuch meaſures ſhould not be immediately felt; yet there is the higheſt reaſon to apprehend, that we ſhould ſuffer much more by the exchange of the *Engliſh* country gentleman, for the *foreign*, or *native Jew*; than we could poſſibly gain by the acquiſition of *thoſe riches*, by means of which eſtates may paſs from the hands of *Chriſtians* into thoſe of *Jews*.

It may be further aſked, whether it is true policy to admit of any kind of foreigners as land-holders, who will not fight upon an emergency, in defence of their poſſeſſions. I know not upon what authority it is ſaid; but I have been told, that a *Jew* will not fight in defence of a *Chriſtian* country. We have ſome of *our own ſectaries*, whoſe principles do not allow them to take up arms; but whatever may be neceſſary with regard *to them*, it does not ſeem conſiſtent in a *free country*, to give a man the poſſeſſion

of

of a landed eſtate, which he will not draw his ſword to defend. In enquiries of this nature, *every thing* which *can* be ſaid on either ſide of the queſtion, is not therefore *neceſſary*. Upon the whole, the impropriety of the naturalization appears in a very ſtrong light.

But there are reaſons, derived from a more direct and intelligible policy, at which I have already hinted. The indulgence of the *Jews to purchaſe eſtates, muſt divert them from the purſuit of trade*; tho' at the ſame time we know, that in this light only they are uſeful. I have known a *Jew* in *Portugal*, who had been *twice* in the inquiſition, and *twice* deprived of his eſtate; and yet for the *third* time he accumulated a conſiderable fortune. This could not have been poſſible, had he veſted his money in land. The *Jews* in *Poland* and *Germany*, I apprehend, are not admitted to any privileges, but what ſimply regards their commerical intercourſe, either among themſelves, or the natives of the country. In the light of *merchants, farmers of the revenues*, brokers, *pedlars*, and ſuch like, they are of great ſervice; but the lands, particularly in *Poland*, are held by the nobility and the clergy, who lend their money to the *Jews*, at the enormous intereſt of eight or ten *per cent*.

Would

Would the *Jews* be able to pay ſuch an intereſt, were they *diverted* from trade through any *encouragement*, or even *permiſſion* to buy land? on the contrary, would not the *Jews* become in ſome meaſure the equals of the nobility and clergy? or for want of commerce, they would either not have any money *at all*, or the value of it would only regard the price of their own conſumptions.

As to our withholding from the *Jews*, a right of *purchaſing*, or *inheriting* any *benefice*, *eccleſiaſtical living*, *or ſchool*; the thing ſpeaks *ſo much for itſelf*, that *nothing* need be ſaid for it. Would there be a groſſer abſurdity in the nature of things, than that a *Chriſtian* eccleſiaſtic or teacher, ſhould be dependent on a *Jew* in a *Chriſtian country*? we might indeed ſubmit to this, if the *Jews* were become *our maſters*; but not whilſt *we* are *theirs*.

CHAP.

## CHAP. VIII.

*Political reaſons againſt the naturalization of the* Jews, *with regard to their immoral character, and the temper of our own people.*

DO we ſtand bound by any law of *natural right*, to *give* the *Jews* their naturalization, becauſe they *aſk for it? we ought to do unto all men, as we would they ſhould do unto us*; but in the caſe before us, the *Jews* ought to prove their right to *demand* their naturalization, before we grant it. Were they to *require* our jewels and plate, ſhould we therefore give them, as the *Egyptians* did of old? divine providence did then interpoſe in *their* favor, and I hope the ſame providence now interpoſes in ours. There is certainly no reaſon for our acquieſcence, founded in the general character of theſe people: If we have *uſurers*, *extortioners*, and men of other profeſſions, of immoral lives amongſt ourſelves, it is rather a reaſon, why we *ſhould not* naturalize *Jews*, than why we *ſhould*. I am afraid the *Jews* are in general an immoral people; and more the children of this world, than the *Chriſtians* are. The ſober ſenſible *Jews* do acknowledge this; and I believe it will be found,

that their *wickedneſs* as well as their *faith*, have often expoſed them to perſecution. This appears to me a *very ſtrong reaſon*, why we ſhould not receive them into our *boſoms*; and it ought to be a *reaſon to them*, to be very careful of their conduct, among thoſe foreign nations, with whom they are permitted to live; whilſt the humanity and juſtice which prevail in this country, afford them the moſt ample favor and indulgence.

Immorality, and a vicious ſelf-love, are vices very prevalent among us; but I hope in a ſimilar caſe to this before us, *we* ſhould talk a very different language, from that which is ſpoken by *ſome of the Jews*. It was ſuggeſted that their countrymen *abroad*, would be *expoſed* to difficulties, and not improbably *diſtreſſed*, on account of this very indulgence at which they aſpire. But they, eager to graſp the preſent advantage, anſwer cooly that it *might* be ſo: indeed it is more than probable that it *will* be ſo. Now, if in a national light, men are devoid of the impulſes of humanity, or of love for their own countrymen, what regard can they have for ſtrangers? if the conſideration of a preſent intereſt, leads them not only to neglect the welfare of thoſe who were lately their fellow citizens, but even

to

to run the hazard of expoſing them to miſery; what gratitude or affection can *we* expect, who profeſs a religion of which *they* are bred up in the ſtrongeſt abhorrence?

But to wave the conſideration of a point, in which *Chriſtians* as well as *Jews*, are often guilty; let us acknowledge that there have been illuſtrious examples of virtue and piety among the *Jews*; examples which would have placed them in the rank of *Chriſtian* heroes, had they been inſpired with the ſame *glorious principles*. There are good men of all the different faiths under heaven, and we ought to believe, that there are ſeveral men of great probity among the *Jews*, in this country. There is one *Jew* merchant in particular * whom I have often heard mentioned with great honor; his charity and other moral virtues, ſeem to flow from that ſpirit of humanity, and univerſal benevolence, which God originally implanted in the minds

* A gentleman of great probity and honour aſſures me that he has received the higheſt proofs, that I do no more than juſtice to the character of the *Jew* here alluded to, by name *Benjamin Mendes Dacoſta*: and this gentleman can hardly be ſuſpected of partialty, ſince he was one of the warmeſt opponents of the naturalization; and tho' upon the principles of humanity and charity, he is a well-wiſher to the *Jews*, he is alſo very conſtant to his opinion, that they ought not to be naturalized.

of men. The virtues of this *Jew* might make ſuch *Chriſtians* bluſh, whoſe *power* is equal to *his*; and yet their inclination and practice bear no ſimilitude.

Indeed in theſe latter times, as moſt *Chriſtian* nations are *improved* in their manners; the *Jews* are alſo leſs wicked than they were. The better ſort of them diſdain thoſe practices, which have often rendered the people of their faith obnoxious to puniſhment. If we conſider the moral precepts of the *Jewiſh* religion, tho' they are not ſo refined as thoſe preſcribed by *Chriſtianity*, yet we plainly ſee that there are *very good men* amongſt the *Jews*. But ſtill theſe people are not inſpired with the ſame principles as the *Chriſtians*.

We are apt to conſider the *Jews* as vagabonds and wanderers, but *they* boaſt themſelves of being a *ſeparate people*, *the choſen of God*; and I will be bold to ſay, that for this *very* reaſon, every *good man* among the *Jews*, muſt either diſapprove of this attempt, or be diſtreſſed how to reconcile it. The notion they ſuck with their milk is, that they are *a great nation*, and all mankind uſurpers of their ſovereignty. This conſideration reconciles their pertinacious adherence to the religion of their forefathers; and

invalidates

invalidates their claim to mix with any other nation: and it doth ſeem as if providence interpoſed in a very ſingular manner, that they *ſhould* think ſo, and that the *politics* as well as the *religion* of all other nations, ſhould thus oppoſe the naturalization of the *Jews*.

As to what concerns the temper of our own people, it may be obſerved, that as the word *Chriſtian* is frequently made uſe of among the *vulgar*, to expreſs the *idea* of *man*; ſo when a *Jew* is ſpoken of, among thoſe who are not converſant with people of this faith, they *hardly* aſſociate the *idea* of *man*. Thus the conſideration of our common humanity, is in ſome degree excluded. Tho' the manner of expreſſing their repugnance to this naturalization, may argue their *unpoliteneſs*; yet as the experience of all ages ſeems to prove, that no union of this ſort *can* or *ought* to be made, ſo far this repugnance may as well be deemed providential, *againſt* them, as the paſſing the bill is *for* them.

God knows we are more diſpoſed to quarrel about *this world*, than to give ourſelves much concern about *that which is to come*. We are more inclined to put up our conſciences to ſale, than

than to renounce any *paultry* pecuniary advantages: but ſtill a miniſter muſt be a *bad* man, as well as an *unable pilot of the ſtate*, who ſuppoſes there are not *good men* in the nation; therefore we may reaſonably conclude, that as we are very far from being unhappy in this inſtance; but on the contrary, that peace, tranquillity, and the general welfare are the objects purſued, no juſt occaſion of offence will be given, that may diſturb the conſciences of thoſe who *mean well*, at the ſame time that if *there be* any ſuch, thoſe who *mean ill*, may be ſubdued by the arts of lenity and moderation.

---

## CHAP. IX.

*The naturalization of the* Jews *not conſiſtent with the commercial connexions of this nation in foreign countries.*

THE merchants who appeared againſt the bill, laid no ſmall ſtreſs on the apprehenſions they entertained, concerning our *foreign commercial connexions*; particularly with regard to the impreſſions, which the *Portugueſe* will probably receive of us. It is true *we* might challenge them for ſupporting of an inquiſition,

as

as well as *they* us for naturalizing *Jews*. But as theſe people do *hate* the *Jews* out of meaſure, for the ſame reaſon as we would *love* them out of meaſure, that is beyond our former practice, or the cuſtom of any other nation, *we alſo* may become the objects of their hatred. As the caſe ſtands at preſent, we muſt be conſidered as *heretics*; yet we are eſteemed ſuch *moral heretics*, and have ſuch regard to the propriety of our behaviour among them, as to be in almoſt every inſtance preferred to thoſe foreigners, who profeſs the ſame religion as themſelves. Beſides, their commercial and political intereſt exactly coincide with ours: they are our friends and entirely attached to us; but doth it follow they will be always the ſame, let us act in ever ſo different a manner to what we have hitherto done.

It is the nature of mankind to *love* others, in proportion as they act agreeably to their humor and inclination; and to *hate* them as they deviate from this rule. *Experience* already in *ſome degree* evinces the truth of this principle, in the very caſe before us. If we ſhould realy naturalize the *Jews*, I am morally certain we ſhall decline into a very contemptible reputation in *Portugal*. But however the propriety of the reaſoning *with regard to public affairs* in general

general, may be diſputed; I ſuppoſe it will be granted, that in our commercial connexions, we ſhould have *a certain regard* to the genius of a nation, on whom an important branch of commerce depends. As we ſtrive to adapt *our manufactures* to the taſte of a people with a view to their better reception; ſo far as is conſiſtent with the nature of our conſtitution, we ought to adapt *our manners* alſo. I do not mean, that it is true politics to ſubmit to any ſervile compliances, but to avoid any *change* in our cuſtoms, hitherto agreeable, or not offenſive to our neighbors, when the *good* expected by ſuch *change*, is not equivalent to the *riſk* we run.

As a mercantile nation, policy doth then call on us to be tender what ſteps we take in a *matter ſo peculiarly circumſtanced.* When all the nations of the world conſider the *Jews* as a ſeparate people, by a neceſſary conſequence of the *Jewiſh* religion; if we naturalize them, ſhall we not appear *abroad*, as if we made our religion ſubſervient to our politics? And if we *ſhould* thus appear; ſhall we not ſuffer a diminution in their eſteem? But this is moſt clear and indubitable; that the the *credit* and *reputation* of one nation with another, in a commercial view, and particularly with regard to thoſe ſubjects

jects who reſide in foreign countries, have a great analogy with the *credit* and *reputation* of a private merchant with other traders. When there is any extraordinary circumſtance in the conduct of ſuch private merchant, which is extremely offenſive, he will certainly looſe ſome degree of that reſpect which he found very ſerviceable, if not *eſſential*, to the conduct of his buſineſs. And if we put it in the *worſt* light, he will ſecretly be undermined, and his ſituation rendered intolerably uneaſy.

The *Portugueſe* being blended with many natives, who are *Jews* in their hearts, have for ſome ages acted towards them with that ſeverity, as if a *toleration* of *Judaiſm*, would bring on a total *ſubverſion* of *chriſtianity*, in their country. The jealouſies which ariſe on this account, are almoſt as great thoſe which regard their women; and both together render them, in too many reſpects, unſociable; and conſequently, the leſs improved in their learning and manners. How extremely careful they are, of any mixtures of the *Jews*, appears from this; that thoſe who are [illegible] *chriſtians*, or ſuppoſed to be converts to *[illegible]riſtianity*, are not admitted into any office, 'till certain evidences are given of the *purity* of their blood; that is, that they muſt

 have

have paſſed through, I think it is, above ſixty removes, ſince their parents were known to be *Jews*. We have hitherto been conſidered by them as *untainted*; and though this reputation hath not been of any material uſe with regard to the enjoyment of offices, yet it certainly is of ſervice in our commercial capacity. The ignorance of the common people in that country is ſuch, that they have ſometimes been induced to enquire very ſeriouſly, "*if the Engliſh are* "*chriſtians?*" Was the naturalization propoſed to take effect, the queſtion would be changed, and they would aſk, "*are not the Engliſh Jews?*" The *humorous intimation* that ſurgeons are already gone to *Bellem** to examine the *Engliſh* who arrive there, to ſee if they are circumciſed, ſeems to carry with it ſomething more than a meer jeſt. It is indeed probable the inquiſition would often ſuſpect, that under the cloak of being *Engliſh chriſtians*, *Engliſh Jews* would come into their country to tranſact buſineſs. However abſurd the foundation of ſuch jealouſy might be, thoſe who know any thing of the *Portugueſe* will eaſily believe, that from being the moſt *beloved*, we might by ſo extraordinary a ſtep become the moſt *deſpiſed* nation.

It

* The entrance into the port of *Liſbon*.

It is probable the *Portugueſe* will alſo conſider us as eſtabliſhing a law, with a view to *entice rich Jews* out of *Portugal.* I do not know that any number of *rich* men of that faith have at preſent any exiſtence among them. If there *are* any ſuch perſons, to be anxious upon the ſubject of their coming over to us, is as little *conſiſtent* with the *honor* of this nation, as the naturalization propoſed, is *unpromiſing* of any *advantages* to us. They know if they *do* come here, they will be received under the protection of the moſt *free*, and moſt *generous* government in the world. What more do any of the *Jews* aſpire at? And as to thoſe who are already ſettled here; what more than they *realy enjoy*, can they *reaſonably aſk?*

But if the reader ſhould imagine that this is little more than the *cant* of a *Portugal* merchant; let him remember the great affinity between the genius of the *Portugueſe* and *Spaniards.* Both theſe ſtates are at perpetual war with the *Moors* on account of religion. And the *Spaniards* in particular cannot ſupport a religious war againſt the *Infidels*, with more warmth than the *Portugueſe* againſt the *Jews.* How far the former carry their reſentments, we have a recent inſtance in their conduct to-

wards the *Hamburghers*, who were abſolutely obliged to *abandon their treaty* concluded with the *Algerines*; or to *abandon all commerce with* Spain. How far *political reaſons* might interfere, or the *Spaniards* might judge it proper to *give laws* to ſo *impotent* a ſtate as that of *Hamburgh*, need not be inſiſted on. It doth appear that their reſentments ariſe, in a great meaſure, from the *Hamburghers* making a *peace* with the enemies of the religion of *Chriſt*, with whom *they* never will have *peace*.

---

## CHAP. X.

*The* Jews *conſidered as merchants, the only light in which they* can *be conſidered as advantageous to a chriſtian ſtate.*

THE meaſures propoſed by a legiſlature, though they ſhould not quadrate with the inclination of their conſtituents, are moſt aſſuredly entitled to a *dipaſſionate examination*, and reſpectful treatment; and this is preparative for that compoſition, which it is ſometimes *neceſſary* to make, in ſimilar caſes.

There

There are ſome men of great probity and experience in this iſland, who inclined to the opinion that it would be much better for this nation, if there was not a *ſingle Jew* it. This opinion is founded in a preſumption that the commerce theſe people carry on, might be better conducted by our own merchants. How far this may be true, I will not take upon me to enquire. There are ſeveral reaſons why we ought to ſhew *our good* will to the *Jews*, as *merchants*. Our preſent ſcheme of politics is generous: we have long conſidered the *Jews* as merchants, and as ſuch have treated them with indulgence. The great object in view with regard to the propoſed naturalization, is the promotion of commerce; and ſo far from *depreſſing* the *Jews*, their opponents never meant to deprive them of any weight in their commercial capacity; but rather to keep from them every temptation, which might divert them from ſo uſeful a purſuit. This muſt be evident to all the world; therefore whilſt the *Jews* remain *Jews*, the leaſt return they can make to us, is that of a modeſt deportment.

Whether

Whether it aroſe from an opinion the *Jews* had conceived, that they ſhould advance their intereſt, by boaſting of their importance with regard to their wealth and extenſive commerce; they certainly found means, to make ſeveral perſons of moſt eminence in this kingdom, believe, that their riches and trade are much more *important* and *extenſive* than they realy are: when they had carry'd their point ſo far, ſome idle expreſſions dropt from them, as if their abilities as traders were ſuperior to thoſe of our own merchants. An imputation of this ſort is too *ridiculous* to deſerve any *ſerious* animadverſion. The *Jews*, from the neceſſity of their ſituation, are traders. Succeſs has crowned the endeavours of ſome of them; they are remarkable for going *great lengths* upon the force of credit; but they are not *equal*, much leſs *ſuperior*, in ſkill to our own merchants. Several of them have traded very largely upon ſmall capitals, in conſequence of which frequent bankruptcies have enſued, and great loſſes have been ſuſtained by our own people. This conſideration however is of a *private nature*, and entirely dependent on the prudence of individuals; but whilſt the *effect* may, upon the whole, be ſerviceable to the nation, the *motives* upon which the *Jews*

act,

act, do not entitle them to any pagenegyric. If their trading boldly is deemed *an actual proof* that they are uſeful to the ſtate; it muſt be alſo conſidered as a preſumptive argument, that it is the *intereſt of the ſtate* to keep them to their merchandize; which, from what hath been premiſed, I do humbly conceive, may be accompliſhed with more eaſe and conſiſtency, *without* naturalization, than *with it*.

If in this light *as merchants*, it could be proved that the qualification for naturalization is conſiſtent with our general intereſt; yet it is very remarkable, that thoſe who appeared moſt in favor of the *Jews*, do not ſo as much *pretend* that they know of any *one rich Jew* who will come here from any foreign country, upon the force of it. Men in circumſtances to anſwer the purpoſe of the legiſlature, are not numerous in any country: and if we conſider families *eſtabliſhed abroad*, converſant with the cuſtoms and languages of a people; if we likewiſe conſider countries, where proviſions are much cheaper than in our metropolis, it is more probable that the naturalization propoſed would bring here the *worſt* rather than the *beſt* kind of *Jews*.

Whether

Whether any diſtinction in favor of the *Jews* as *merchants*, beyond other foreigners who are not naturalized, ought to be granted, is a circumſtance we muſt leave to the wiſdom of the legiſlature. The *Aliens duty* is of ſome conſideration in the calculation of a *large trader*. I do not imagine however, that this ſmall impoſt hath prevented any *wealthy Jew* from coming into this iſland; conſequently the taking it off will be but a ſmall temptation to ſuch *Jews* to leave the continent; yet perhaps it will ſurpriſe the *advocates* for the *Jews*, when they conſider that this is the only circumſtance which is wanting to put them upon a par with the natural-born ſubjects, conſidered ſimply as *merchants*. If the *Alien's* duty then was yielded up to them, they would enjoy the *ſubſtance*, without hurting us in any greater proportion than the ſum which ſuch *Alien's* duty uſually amounted to. And if the *number* and *riches* of the *Jews* ſhould augment by any encreaſe of their trade, which the legiſlature will expect as the natural fruit of this indulgence, the deficiency will be made up to us, and the general intereſt advanced.

I be-

I believe it will be univerſally granted that the *Jews* are faithful to the ſtate: indeed their ſecurity, and protection, are intimately concerned in their fidelity. So long as they continue as they are, I am willing to believe, they will be uſeful in the *character* of *merchants*. As their *circumſtances* naturally lead them to this employment, the conſideration of thoſe *circumſtances* has long procured them protection in ſeveral of the polite nations of *Europe*. Riches, which are the chief objects the *Jews* have in view, can be moſt eaſily acquired by commerce. *As merchants they deſire* to be countenanced. *As merchants we deſire* to countenance them. If it is a fact that the *Jews* do *acquire* riches, and are *ſecure* in the enjoyment of them; how came it to enter into the hearts of themſelves or of any of their advocates, that we exerciſe a ſeverity towards them, in not admitting them to the *full enjoyment* of *all* the immunities of natural-born-ſubjects? It is true we are fellow-citizens, and commerce is the link by which men are united in love. This is the mutual intereſt which ought to ſubſiſt between *Chriſtians*, *Jews*, *Mahommedans* and *Pagans*; ſo long as commerce is conducted with integrity, it muſt produce a connexion and harmony, ſuch as con-

ſtitutes an univerſal commonwealth, among the whole race of mankind.

## CHAP. XI.

*Difference in opinion, no reaſon for animoſity amongſt fellow-citizens.*

AS to the different opinions which have prevailed among ourſelves, they are a conſideration of a diſtinct nature, on account of which the *Jews* ought not to receive any *good* or *harm*. We are under a wiſe and free government; we have conſtituted a legiſlature, to this we *ought*, to this we *muſt* appeal, as the arbitrator of differences.

Several merchants of importance, with no ſmall number of packers, dyers, and tradeſmen, did ſign a petition in favor of the *Jews*; from whence it hath been inferred, that the naturalization propoſed is a right meaſure, as it *may*, or, as they ſay, "*will* encourage perſons "of wealth and ſubſtance to remove with their "effects from foreign parts into this kingdom; "the greateſt part of which, agreeably to the "experience of former times, will be employ-"ed by them in foreign trade and commerce, "in encreaſing the ſhipping, and encouraging

"the

" the exportation of woollens, and other ma-
" nufactures of this kingdom; of which the
" *Jews* have for many years exported great
" quantities." Many of the merchants were doubtleſs of this opinion, but neither of the petitions, *for* or *againſt*, creates any difference in the weight of the argument, as the caſe *now* ſtands.

The applications made on this occaſion may however inſtruct us in one material point, that the genius of this nation is, to be either too much *aſleep*, or too much *awakened*. Extremes are ever dangerous. The efforts of paſſion do however ſometimes operate more effectually, than the calmer dictates of reaſon, and we ſee the moſt *beneficial deſigns* brought to a happy iſſue, by means not conſiſtent with wiſdom. It is very clear that neither the *vociferations* of *ſome*, nor the *miſtaken zeal* of *others*, do enervate the force of the argument *againſt* the naturalization. We ſhould deſire rather to convince the underſtandings of men, than to inflame their paſſions, and return to our cooler deliberations, without regard to private intereſt, or party zeal. If the *voice of the people* can, with any propriety, be ſaid to be *the voice of God*, it is only when that voice is *free*. I now take the liberty to ſay, that the freedom

of voice was moſt in favor of thoſe who petitioned againſt the naturalization. The connexions of ſome of the petitioners in favor of the *Jews* are very obvious; therefore, without calling their *probity* in queſtion, they muſt be *ſuppoſed* to *lean* to the ſide of their intereſt.

The petitioners *againſt* the *Jewiſh* naturalization, were not only more *numerous*, but more *important* in point of fortune. I know ſeveral of them who are men of great probity, and poſſeſſed of very large eſtates; and, what is more, friends to the adminiſtration, and in good correſpondence with the *Jews*.

Differences in opinion ought by no means to create the leaſt animoſity among fellow citizens. they ſhould rather mutually gratulate each other, on the common liberty of declaring their ſentiments. There is an equal right on the *one ſide*, to give their opinion in favor of the *Jews*, as on *the other* to argue againſt them. There are certainly many honeſt and ſenſible men on both ſides the queſtion. As to the *riches* of either ſide *, I look on it no more to the purpoſe

* I mention this particular though it may appear foreign to the ſubject, becauſe the petitioners againſt the naturalization were thought to be of no great weight in the light of men of fortune.

than

than the maintaining that he only can have the *beſt* of an argument, who is *richer* than his antagoniſt.

Since it is confeſſedly the *union of the whole*, which gives ſtrength to the *parts*, it is moſt clearly our duty upon the principles of ſelf-love, to cultivate a good underſtanding among ourſelves. At the ſame time we ought to conſider, that it is the *freedom* of our government that makes our minds alſo *free*; and that very *freedom* almoſt neceſſarily creates a variety of ſentiments. As free born ſubjects, we ſhould ſtudy the art of rendering the different opinions of individuals, productive of the firmer eſtabliſhment of the community. For this reaſon I was ſorry to hear it propoſed, to publiſh a liſt of the ſubſcribers of the petition againſt the *Jews*. What doth it avail, who were *for*, or who *againſt* them? If it was a *wrong* meaſure, it may be preſumed that it will not take place. Thoſe who can ſupport their opinion, muſt *thank God* that they did *judge right*; and thoſe who were *miſtaken*, be *equally thankful* that their miſtake has not produced any evil conſequence.

To

To *oppoſe* the execution of a deſign which is contrary to a man's principles, or his notions of good and evil, is as different from an *oppoſition* founded in a party zeal, (eſpecially towards thoſe who compoſe a legiſlature) as *light* from *darkneſs*, or as concord founded in reaſon, from faction, and an impious contempt of laws. Abſtracting from the coercive power veſted in lawgivers, there is a *reverence* due to them, which a *free people* can never violate without injuring *themſelves*. Where the liberty of *remonſtrance* is permitted from the very nature and eſſence of a conſtitution, the greater care ought to be taken, to conduct ſuch remonſtrance with propriety. When the liberty of declaring our opinion, is not reſtrained by ſuch conſiderations, it is apt to degenerate; and that which was originally the produce of *ſentiment*, of *generoſity*, and *public love*, may become mean and ſervile; inſtrumental only to *faction*, or productive only of thoſe low party views, againſt which it was at firſt directed. In *general* our *corruption* has warped our *underſtanding* as well as our *affections*; but there is yet a great deal of virtue and good ſenſe in this nation; and conſequently we *can* differ in ſentiments,

and

and yet ſupport a good correſpondence among *individuals.*

Further, though the doctrine of unlimited ſubmiſſion is dangerous in ſome inſtances, liberty will droop and languiſh when a legiſlature is treated with diſreſpect. A free people neceſſarily conſtitute themſelves the judges in dubious caſes; but every well wiſher of his country, will reflect very ſeriouſly on the importance of ſupporting the authority and dignity of a government, before he oppoſes his conſtituent; leſt the *remedy propoſed* ſhould, for want of *order*, become worſe than the *diſeaſe.* There are many inſtances, wherein remonſtrances from *without doors*, ſerve to whet up men's wits *within.* If a buſineſs happens to be of a doubtful nature, and gives occaſion to people *without doors* to animadvert; ſuch buſineſs will neceſſarily become the better underſtood *within:* but theſe caſes ſhould not happen often. If a ſpirit of oppoſition is not directed by a juſt diſtinction, and is defective in that wiſdom, which teaches us when we are under a *good*, and when under a *bad* adminiſtration, *freedom* muſt neceſſarily endanger the ſecurity of *liberty*; or, in other words, *liberty* will deſtroy itſelf.

It

It is ſo very clear, that our common preſervation depends upon our *union* and *obedience to laws*, that it may ſeem abſurd to inſiſt on it. Yet it ſometimes becomes neceſſary in this nation, to remind ourſelves that the ſpirit which leads men to reſtrain their paſſions, and to exert their reaſon to diſtinguiſh *good* from *evil*, is the only way of adminiſtring that *healing balm*, on which the *happineſs*, as well as the *ſafety* of life depends.

The regard and indulgence ſhewn to the merchants who appeared at the bar of the houſe of commons againſt the naturalization, was ſuch as gave me me the *higheſt impreſſions*, not only of the *excellency and happineſs* of this conſtitution, but alſo of the *equity and moderation* with which the preſent government is conducted. What theſe merchants had to alledge was expreſſed with decency, and without appearance of enmity towards the *Jews*. They were not *prepared* as they *ought* to have been; but this is a proof that they were not moved by any ſiniſter motives. They expreſſed their *fears* that injurious impreſſions would be received *abroad*. Thoſe *fears* were then conſidered

as

as *chimerical*; but *experience*, as I have already explained, has given them a *ſanction*.

I hope there *was not* any ſet of men in the nation, who kept themſelves in *reſerve*, to ſee the iſſue of the affair, with a view to draw any ſiniſter *advantage* from it. But if there *was* any ſuch, I think I can anſwer for the merchants, that *they* were no part of that number. After the bill was paſſed into a law, they neither *wrote*, nor *ſpoke* factiouſly; I have good reaſon to believe this in their favor. The arguments for the propoſed naturalization, did indeed appear to thoſe merchants to be ill grounded, leaving too great a field to the *Jews*, already *ſo much* favored. But in the mean time, the honor and dignity of the legiſlature ought to ſuffer no diminution, by any diſtinction of thoſe whoſe opinion *were*, or of thoſe whoſe opinions *were not* for the naturalization, leſt a judgment *poſt factum*, ſhould not only make pretenſions to a *wiſdom* which *did not exiſt*; or, *if it did exiſt*, that ſuch *wiſdom* may not become *folly*, by proſtituting it to unworthy purpoſes.

To conclude, if any thing more is to be *ſaid* or *done*, except r——g the a——, I hope it

will be *ſaid* or *done* with the ſame moderat
and charity, as this pamphlet is written;
membring, that as the *whole* is of greater i
portance than a *part*: all conſiderations wh
*claſh* with this principle, ought to be *abſori*
as *diſhonourable* to liberty, and *inconſiſtent* w
the dignity of an *Engliſh* ſubject.

*F I N I S.*